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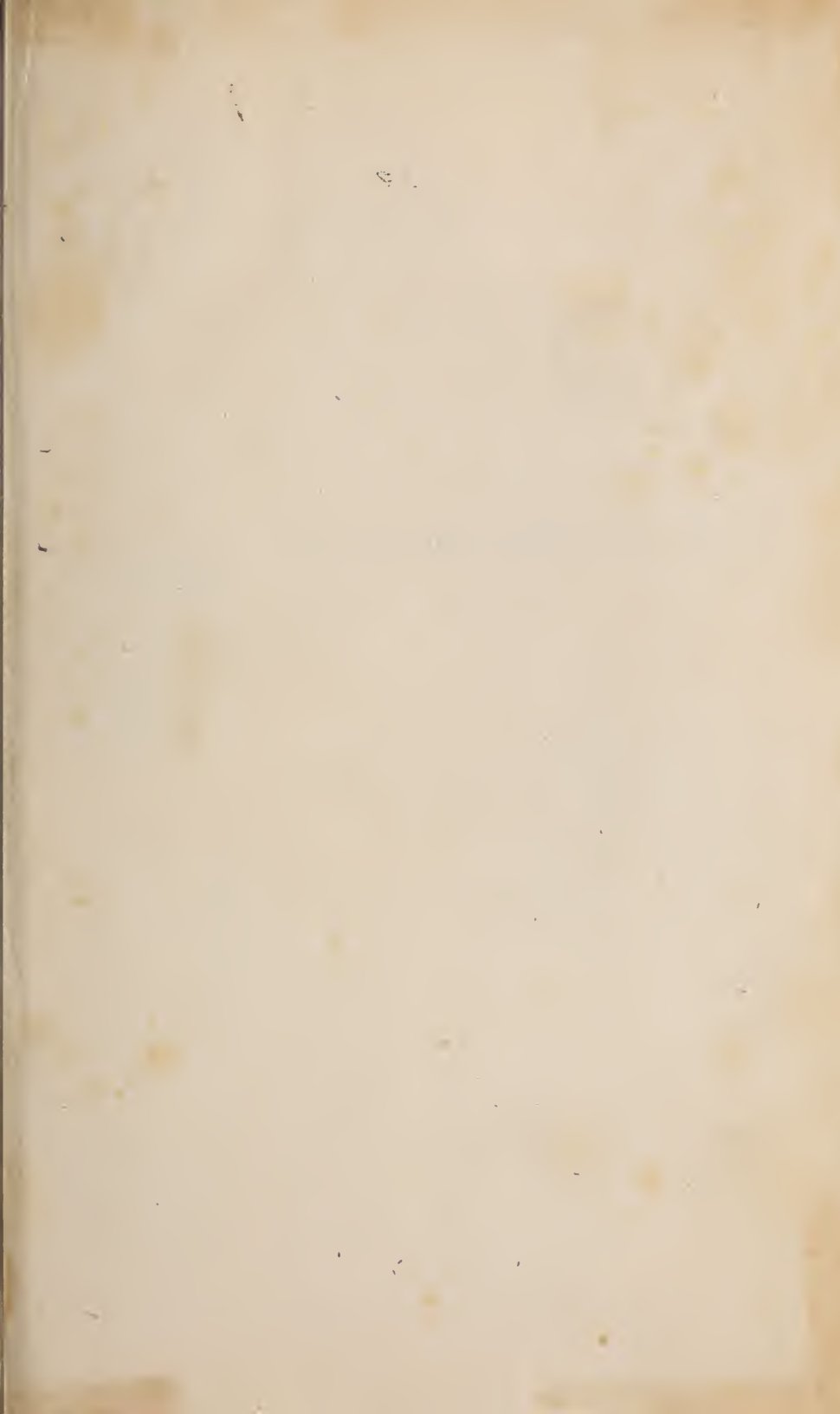
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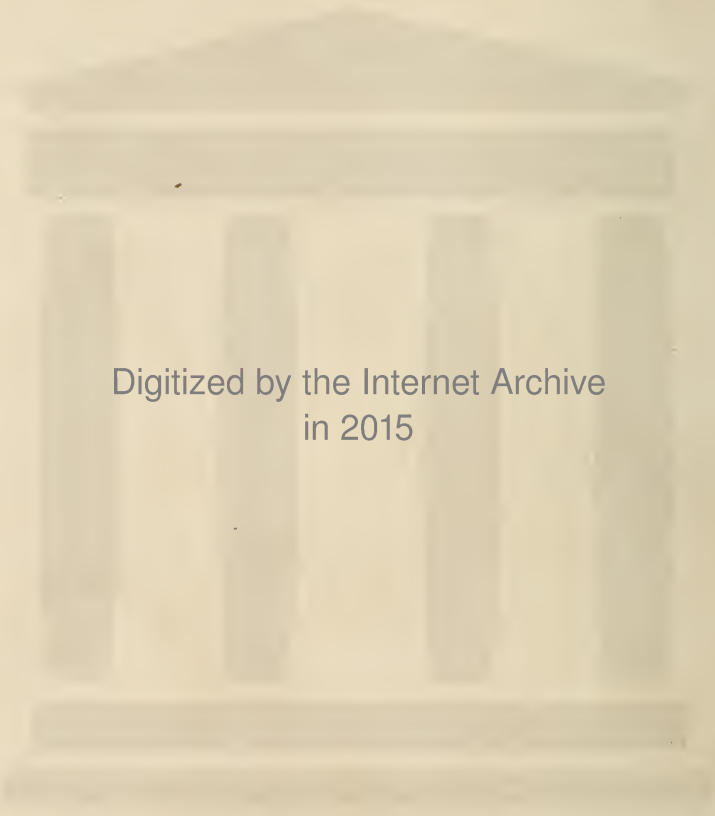
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THE
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THE MEETING OF THE BOARD.

FOR many years the annual meetings of the American Board have been occasions of great interest, and they are certainly occasions of much importance. The Board is, indeed, but one among the large number of Foreign Missionary Societies, but no inconsiderable portion of the followers of Christ in the United States do, in connection with this Board, most of what they do in any way, to spread the light of Christianity among pagan nations—to make known among those who sit “in the region and shadow of death” the name of Him who is given to be the light of the world—the *only* name whereby any can be saved. And so extensive have now become the operations of the Board; so important its fields of labor; so multiplied its laborers—native, or from the United States; so many the schools, the congregations and the churches gathered; so large the sum required, from year to year, for the successful prosecution of its work; so varied, and often difficult and perplexing, the questions connected with its operations; and so numerous the family circles in this land which have, or have had, members among the company of its missionaries, that not a few of the thoughts, emotions and solitudes which most deeply stir the Christian heart, gather around its proceedings.

The meeting of this year is to be held at Springfield, Mass., commencing on Tuesday, October 7, at four o'clock, P. M. The sermon is expected to be preached by Prof. Henry Smith, of Lane Seminary. The good people of Springfield appear to be making the most full and complete arrangements, not only for the reception and entertainment of those who will come from a distance, and the temporary refreshment of those from adjoining towns, but in regard to every thing connected with the interest and success of such a gathering. They have appointed not only a ‘Finance,’ a ‘Canvassing,’ and a ‘Reception Committee,’ but also Committees on ‘Rail Roads,’ on ‘Conference with other Towns,’ on ‘Lodgings,’ on ‘Refreshment Tables,’

'Notices,' 'The City Hall,' the 'Communion Service,' and 'Music.' They seem abundantly ready to do their part to make the occasion one of truly pleasant Christian intercourse, and of profit; and if all who will gather there, and the many equally interested in the work of missions who cannot be present, will *consider* the importance of the meeting in its bearings upon that work, and seek earnestly the presence, the guiding and sanctifying influences of the Holy Spirit, it may well be hoped that the occasion will be one of no ordinary value.

There is now reason to fear that the financial condition and prospects of the Board will be much less encouraging than has been hoped, and that in view of the prospective condition of our country for another year, not a little wisdom will be needed on the part of those who must soon make appropriations to the different missions. The question is likely again to be, far too largely, not what the missions need—what the aspect of the case abroad prompts and encourages to do—but *what can be done* with the means likely to be at command. The receipts for the month of July were less than \$25,000—not quite half as much as in the same month last year. It was stated in the August Herald, that the receipts of May and June were very considerably less than in the corresponding months of 1861, and now we have, in the three months, a falling off amounting to more than \$41,000! If any thing like this is to continue, all will perceive that the result must soon be disastrous. It can hardly be that it will continue. The silver and the gold, and the cause of missions, are still the Lord's, and he still reigns. But will not his people, without delay, inquire what he is now calling them to do; and that all things—at the coming meeting, and afterwards by the Prudential Committee—may be directed wisely and well, for the advancement of his cause and for the world's salvation, will they not offer much and earnest prayer.

ANOTHER MISSIONARY MURDERED.

REV. WILLIAM W. MERIAM.

How unsearchable are God's judgments, and his ways past finding out. For forty years the American Board has had missions in Turkey, with, most of the time, a considerable number of laborers, and no one has fallen by the hand of violence until the present year. But within a few months, two have thus fallen—Mr. Coffing, of the mission to Central Turkey, in the latter part of March, and now Mr. Meriam, of the mission to Western Turkey, early in July. The first was on his way to the annual meeting of his mission, the last was returning from such a meeting.

A letter from Mr. Crane, of Adrianople, gives most of the particulars of this last sad event, which have as yet been received. It appears that before the annual meeting, the roads in portions of European Turkey were more or less infested with highwaymen, and several daring robberies, attended with murder, had been committed; but the Philippopolis, Adrianople and Rodosto road, constantly traveled, was considered safe, and by that road, Messrs.

Byington of Eski Zagra, and Meriam of Philippopolis—the latter accompanied by his wife and child—went to Constantinople. Returning, Mr. Byington started a week before Mr. Meriam, and reached home in safety—going from Adrianople to Philippopolis alone. About a week later Mr. Meriam was passing over the same route, with his family, and reached Hermanli about noon, July 3. Here, Mr. Crane writes, “they were informed of danger. Several suspicious persons—armed horsemen—had just passed through the place. The villagers, alarmed at the sight and the strange questions and actions of these horsemen, endeavored to dissuade Mr. Meriam from proceeding; but as there were others willing to start—a company of five wagons and fifteen men, two of whom were mounted and well-armed Government guards—they apprehended no danger. Mr. Meriam had with him one of Colt’s best revolvers, and expressed no fear. The decision was to proceed in company. They had gone but a few miles, to a place within two hours of Uzunjaova, [fourteen hours from Adrianople and eighteen from Philippopolis,] when five mounted brigands confronted them. The Government guards ‘ran on the first appearance of the robbers.’ This left them defenceless, except so far as they might hope by their number, or any demonstration of resistance, to intimidate. One of the robbers, dismounting, seized the horses of Mr. Meriam’s wagon, which was in the van. Mr. M. drew his revolver, and warned the man, who instantly dropped the bridle, when the driver, an energetic Mussulman, whipped up his horses to escape. They sprang forward, and Mr. M. thinking escape certain, turned and remarked to his wife, ‘Thank God, my pistol has saved us.’ The robbers, however, very soon commenced firing in quick succession at the wagon. A ball at length struck one of the horses, and he reeled and fell. The brigands still firing, Mr. M., fearing for his wife and family, got up and was in the act of alighting, when he fell pierced with two balls in his right side. If the statement of one who professed to be an eye-witness be true, one of the robbers then sprang forward and stamped on his face and head.

“The other wagons were now stopped, but not until two persons, one a traveler, the other a driver, had been mortally wounded, and one or two others injured. The robbers proceeded to rifle trunks, carpet bags, &c., taking such articles as they chose. We cannot learn that Mrs. M. was injured any further than by a slight flesh wound, from the sword of one of the robbers, to force her to tell where the money and valuables were.”

A letter to a brother of Mr. Meriam, from Mr. Clark, his associate at Philippopolis, intimates that his death was almost instantaneous, one ball having probably reached his heart. By the kindly aid of some villagers Mrs. M. was enabled to proceed, with the body of her husband, reaching Philippopolis on Saturday, July 5, where the funeral took place the same evening.

Efforts were at once put in train by the missionaries, the Pasha, and the English consul at Adrianople, (Mr. Blunt, formerly vice consul at Philippopolis and a friend of Mr. Meriam,) as also by the American and English Ambassadors at Constantinople, to secure the apprehension and punishment

of the murderers. Mr. Crane writes: "The whole country is infested. Rumors of robbery and violence, on the roads from here to the Balkans, are coming in every day. Men are afraid to venture out except when absolutely needful. I know not how many have remarked to me, that while they lament Mr. M.'s sad fate, his death may prove a public good. If these murderers are apprehended and brought to speedy justice—*executed*—we may hope for immunity in traveling; otherwise we feel it our duty—under instructions from consuls even—not at present to venture far away from the city, with our families."

Mr. Meriam was born at Princeton, Mass., September 15, 1830; but after the death of his father, in 1834, his mother removed, with her children, to Cambridgeport, Mass., where she resided until her death, in 1850. He became hopefully the subject of renewing grace in 1850, and united with the Orthodox Congregational church at Cambridgeport, the next year. He graduated at Harvard University in 1855, and at Andover Theological Seminary in 1858; was married to Miss Susan Dimond, of Cambridgeport, September 1, 1858; was ordained at the same place November 29, of that year; sailed from Boston, for his mission, with his wife and several other missionary laborers, January 17, 1859; arrived at Smyrna, February 22, and at Adrianople, April 22. After spending some months at the latter place, studying the Turkish language, he went in October, with Mr. Clark, to the new station Philippopolis, which has since been the field of his labor. He was a faithful and eminently promising missionary, and the mysterious dispensation of Providence which has so soon and suddenly taken him from his family and his work, will occasion mourning with many.

ITEMS OF INTELLIGENCE.

CENTRAL TURKEY.—Dr. Pratt mentions the late meeting of the mission at Aleppo, as one of "most precious memory," and says one of its transactions, the ordination of Baron Nazar, as pastor of the church at that place, has had, thus far, a very happy influence, filling the pastor with joy and drawing the people nearer together. There have been some notable additions to the congregation—a monk from the monastery of Sis, and a merchant of some prominence, both, for the present, appearing well. Two new members, also, have been received to the church, and three erring ones restored, after "very hearty confessions." On visiting Killis, soon after the meeting, Dr. Pratt "found the state of things in many respects very pleasing." Mr. Schneider went there, from Aintab, a few weeks afterwards, when six new members were received to the church, one of them being the mountain cripple, who has been mentioned with so much interest in former numbers of the Herald. The church has assumed the responsibility of the work in Eybez, to which place one of their number has been sent. The expected ordination of Baron Tomas, at Killis, has not taken place, some objections, on his part, being interposed.

In another letter, Dr. Pratt speaks with much interest of a meeting of the church at Kessab, held weekly, to hear reports from laborers sent out into the surrounding hamlets. He attended the meeting May 25, and found that six hamlets had been

thus visited on that Sabbath, the brethren going two and two. In the six places there were, in all, 167 hearers. "Thus these scattered sheep on the mountains are sought out, and led to the waters of life by this church." The following incident is mentioned. "One of the preachers told us of a shepherd boy he met in one of the valleys, a few days since. He saw him sitting among the rocks reading a book, his kids feeding near him. As he espied our friend, he came running down into the road before him, and when he came up, holding out his primer, he said, 'Come, please teach me my lesson; I know the letters, but cannot spell these words.' And there he stopped and taught that boy to put letters together; and so without a teacher, except such chance aids, he will learn to read. I commend his example to children at home."

Mr. Goss, of Aintab, reports a recent visit to Eybez and the mountain district Boolanuk. Eybez has a teacher again, the Beys having apparently seen their folly in driving him away, and given permission for his return. Boolanuk, a wild mountain district, contains about 30 villages, with, in all, it is supposed, about 600 Moslem and 400 Armenian houses. There are a very few Protestant individuals. Some labor has been performed there by helpers, in years past, and there is some encouragement.

EASTERN TURKEY.—An abstract from the station reports of Eastern Turkey was published in August. The mission letter, which might have been appropriately noticed in connection with these reports, had not then been received; a few extracts from it will be given here. The annual meeting of the mission was held in May, at Bitlis, which is spoken of as "one of the last occupied but not the least hopeful of the stations." The letter says: "From our several posts of labor we have been glad to come up to this place, and feast our eyes upon the wild beauty of its mountain scenery, its rocks and rapid streams, and the rich green of its many gardens, filled with fruit and shade trees. The moral desolation of this portion of Koordistan contrasts harshly with its natural beauty; but the Lord's blessing upon the good work of our brethren is already beginning to convert even this into the garden of the Lord. We are deeply interested in the hopeful state of the work here, and trust that a wide door and effectual is being opened for the truth.

"All the occupied stations of our mission were represented at the meeting, and the reports gave cheering evidence of the Master's blessing and of progress in our work. It is evident that the financial embarrassments of the Board have not proved an unmitigated evil, but in many cases have been even productive of much good, in promoting among the people a better understanding of their own resources and their duty, and a far greater degree of self-reliance. The feeling of the meeting was that this spirit should be as much as possible developed and encouraged at our several stations; not merely that we may comply with the wishes and instruction of the Prudential Committee in this respect, but that we may secure, at an earlier day, in this land, the healthful, life-giving influence of self-sustaining Christian churches and congregations. For this end, it was felt to be important also, that, as speedily as possible, the churches should have their own pastors, and that such men should be ordained *as pastors*, over particular churches, and not as evangelists.

"The seminary at Kharpoot is in an excellent manner, as we trust, preparing young men to labor in this important office among the *Armenians*, but the mission does not feel that the great *Arabic portion* of our field should be neglected, even although too dead to know its need and call for help. Instead, therefore, of abandoning this portion of the people, because of less fruit and promise, the mission

urgently call for a colleague for Mr. Williams, in Mardin, to assist both in general missionary work and the supervision of so large a field, in which Mr. W. now stands entirely alone, and in the care of a theological class, which the necessities of the field imperatively demand.

"The business of our meeting being nearly completed, Friday, May 30, was devoted to special prayer, in the morning, in behalf of our bleeding native land, and to a meeting with our Lord at his table, in the afternoon. And now we return to our places of labor, rejoicing in and strengthened by the unity of views and feelings, and the harmony in action, which have characterized all our sessions. We have daily carried our work and all its interests to the Master, and supplicated his blessing. We go forth for another year, leaning upon him. We may pass away, to be known no more, but the good seed we are permitted to sow will spring up and bear a glorious harvest to the praise of divine grace. We will therefore, as we return, refreshed in spirit, to our several stations, strive to bear in mind the instructions of the annual sermon preached at this meeting, that we shall reap *what we sow, and as we sow, and shall surely reap.*"

SYRIA.—Mr. Bliss wrote June 13: "We have just finished our semi-annual meeting, which was held at Sidon. We had a pleasant and profitable time. All spoke of encouragement. Political intrigues fill the land, and may result in great upturnings, but the common people hear the word gladly. To these we preach, and from these the church is to be filled; for 'not many mighty, not many noble are called.' There is trouble to come. Society will be broken up when the 'Eastern Question' is discussed by the logic of artillery. Our work is to cast in just as much good seed as possible, and thus prepare material for constructing good government and good society when this despotism and anarchy shall have passed away. There is a good deal of apprehension on the part of all, both natives and Franks, that the present state of affairs in Syria will terminate in further ruin and bloodshed."

MADURA.—Mr. Tracy writes (April 29) that the students in the seminary, during the last term, were diligent in study and generally correct in deportment. The influence of the work of grace experienced last year was very perceptible. "The increased demand in Ceylon, for men who have even a partial education, and the high pay offered them, taken in connection with the great increase in the expense of living at Madura, has had a tendency to unsettle the minds of some of the students." This increased expense of living also presses hard upon all the mission helpers. A class of seven young men, having completed the course of study, were regularly dismissed at the close of the term, to enter upon service for the mission. They are all men of apparently good Christian character, and seem to have a sincere desire to do good.

BOMBAY.—Mr. Harding mentions the admission of two young persons to the church, one man and one woman, on the first Sabbath in May.

SENECAS.—Mr. Pierce writes, July 14, that the schools have been flourishing, under efficient teachers, and at Cornplanter's, more interest is taken in the school by the pagan class than formerly. In two of the three Sabbath schools "much interest is taken," and there seems "an increased interest on the subject of religion in some parts of the field." At present, the small pox is very prevalent, about one hundred persons having been sick with the disease; but as yet only six have died. There is progress in the cause of temperance, and "gradual advancement in civilization."

LETTERS FROM THE MISSIONS.

Mission to Western Turkey.

ANNUAL MEETING.

THE annual meeting of this mission was held at Constantinople, commencing June 10 and closing June 21. It was attended by delegates from all the stations, by Mr. White, of Marash, as delegate from the mission to Central Turkey, and by several others, as corresponding members, and was "a season of delightful Christian fellowship, as well as of earnest consideration of topics connected with the various departments of the mission work."

Seminaries.

As the result of these deliberations, some measures of much importance were adopted. It was voted to suspend the female boarding school for one year, and that the decision as to the place and the precise plan of the school, for the future, be left to the next annual meeting. For this action, it is said, the way was prepared by the reduction of the number of pupils last year, and by the fact that those who remained have substantially finished their course of study. It was the unanimous conviction of the mission, that preparation should at once be made to reopen the school, at such place as shall be hereafter decided upon. The following resolutions were passed.

1. That the rich spiritual blessings which have been, from time to time, bestowed by the great Head of the church upon the Female Boarding School, at Pera, at Bebek and at Hass-keuy, demand on our part a grateful recognition; and that we hope, on its reorganization, that it will be still more highly blessed in this respect, and will become still more extensively useful.

2. That we beg to assure those who now retire from its instruction, that they carry with them our confidence, our esteem and our highest regard; and that they, as well as those excellent women who preceded them, will ever be embalmed in our memories, for their self-sacrificing labors and earnest efforts in the cause of female education.

After much deliberation and discussion, the following resolutions were also passed in regard to the Bebek seminary.

1. That the seminary of the mission, which has hitherto been located at Bebek, be removed to Marsovan.

2. That Mr. E. E. Bliss be requested to take charge of the institution.

3. That on account of the impaired health of Mr. Bliss and his family, and the impracticability of the immediate reorganization of the seminary, it be suspended for one year.

4. That, in the mean time, a committee of three be appointed to develop the plan and make preparations for the reopening of the seminary, and that Mr. Bliss be chairman of this committee.

Action was taken in favor of sustaining efficiently the school for training helpers, already commenced at Philippopolis, and also in favor of a female school at Eski Zagra.

Stations—Estimates—Statistics.

The Nicomedia station field is to be divided into two, Mr. Greene having charge of the southern portion, including Broosa and Bandurma, transferred from the Constantinople station. He will remove to Broosa. It was also felt to be very desirable that Sophia should be occupied as a station of the mission.

Respecting estimates of expenses agreed upon, for 1863, the general letter remarks: "Please say to the friends and patrons of the Board, that we have asked not the amount which we could profitably use, but an amount without which the work which God has committed to them and to us must suffer injury."

There are connected with this mission, according to the tabular view sent, for the year 1861, 9 stations and 33 out-stations; 20 churches, with 466 members, of whom 58 were received during the year; 47 regular preaching places, with average congregations amounting to 1,527; and 35 common schools, with 897 pupils. The seminary at Bebek had 14 pupils; the girls' boarding school 12; and the training school at Philippopolis 11. The number of pages issued from the press during the year, all in the native languages, (Armenian, Armeno-Turkish, and Bulgarian,) was 8,307,000, of which 2,940,000 were pages of Scripture.

STATION REPORTS.

Constantinople.

"The missionary work at Constantinople," it is said, "is, and for years to come must be, a difficult one." The whole moral atmosphere is contaminated, and the counteracting

influences are few and feeble. Much of the time of four of the five missionaries connected with the work among the Armenians is necessarily devoted to other than direct missionary labor, and the native helpers are "a mere handful in comparison with the thronging multitudes around them." The report refers to the lamented death of Dr. Dwight, and the departure of Mr. Washburn, for a season, to the United States; speaks of the trials and difficulties of the previous year; and then says: "A year has passed, and while we cannot report that night has given place to day, we rejoice to be able to say that there is more light shining now than then, and that while the state of our work is far from being what we desire, it does, in many respects, wear a hopeful aspect."

The Pera church has "cut itself entirely loose" from the mission. The church in Yeni Kapoo was reorganized in September. It has now 31 members, "some worthy disciples and some unworthy," but is without a pastor. The average congregation, at the Yeni Kapoo chapel, has been 71. The church at Hass-keuy numbers 21,—2 having been added during the year. The congregation there has been 60 on the average, the preaching being under the care of Messrs. Goodell and Riggs. The year, there, has not been without encouragement. At Balat, the church numbers 16, one new member having been received, and the congregation averages 25. Dr. Hamlin, though not now connected with the mission, has preached there every other Sabbath, Dr. Goodell or Dr. Riggs supplying on the alternate Sabbaths. At Bebek the congregation, in connection with the seminary, has averaged from 20 to 25.

At Yeni Kapoo, both the congregation and the Sabbath school, (of about 50 pupils,) are made up, to a great extent, from the Bekiars—the floating population of the neighboring khans. The report says:

Mr. Trowbridge, who has charge of the missionary work at Yeni Kapoo and in the city generally, has devoted much of his time and strength to labors among this class of our population, (the Bekiars,) and with very great encouragement. The attendance at the various meetings has been uniformly on the increase. The average may be put down at eighteen or twenty. Many of the meetings have been deeply interesting and solemn, and it is believed that much good has been done.

There can be no doubt that we have among these persons one of the most important and promising fields of effort in the mission. Here are gathered tens of thousands of Armenians, from all parts of the country. They are mostly young men, and while they are exposed to all the evil influences of the worldliness and infidelity of our city, they are, in some respects, in circumstances favorable to the reception of the truth. The jealous eyes of their priests and bigoted relatives are not upon them. Their minds are awake, and they are thrown into new associations. Those who come from the same city or province, in the interior, being in the habit of congregating at particular khans, they form little communities among themselves, which become like so many towns and villages in our great capital; and when the gospel begins to work in any one of these communities, the influence is very likely to spread to all its members. Thus a few of the men of Divrik, having become interested in the truth, commenced effort, with all the enthusiasm of new converts, to bring over their townsmen, determined to give themselves no rest till every Divrik man residing here should give at least a nominal adhesion to the doctrines of the gospel.

At the out-station *Rodosto*, the church is prosperous, (now numbering 14,) united, and laboring actively for the good of others. Three members were received during the year. The congregation is from 35 to 40, and the pastor is an earnest worker. The school is flourishing, with 45 pupils. From *Broosa*, also, the report is encouraging. The church numbers 52; old divisions are healed; the congregation is increasing, and now embraces a large number of young men of very hopeful character. A new church has been formed at *Bandurma*, which has now 9 members.

Mr. Herrick, laboring in the Turkish department of the work, is cheered by hopeful appearances. The only students connected with the Bebek seminary during the year have been the members of the theological class,—14 at the outset. Two left during the year, and the other 12 have finished their

course and are ready for active employment. Six of them, indeed, are already at work, as preachers or teachers in different places.

Smyrna.

Missionaries of different societies have labored at Smyrna, more or less, for about thirty years; but those connected with the American Board have devoted their strength mostly to the press, for the whole mission. "Only within the last ten years have their efforts been at all concentrated upon the people," of the city and vicinity. A church connected with the station was organized in the city twelve years ago, to which thirty-six members, in all, have been received. Another was organized at Thyatira eight years ago, and another, two years since, at Aidin. To these three churches, six members have been received within the year. In five other places, also, more or less labor has been performed, and the report says: "At no previous time within our knowledge, has the field seemed so hopeful, or demanded so much labor as now; and we feel that the time has come, or is near, for the Smyrna station to increase its hitherto moderate demands for the support of native helpers, and push out more vigorously into the regions beyond." "In Smyrna, as in all large cities where civilization is advancing, enlightenment spreads faster than piety. But there is also spiritual progress." During the year, three members have been added to the church, and a number of hopeful young men to the congregation and Protestant community. The congregations are larger and in a more hopeful state than for several years.

Nicomedia.

The two missionaries connected with this station, (Messrs. Parsons and Greene,) have spent, between them, during the year, 235 days on mission tours, and in visiting out-stations. At the commencement of the year there were fifteen native laborers connected with the station and its out-stations, three of them being pastors of churches. Partly to reduce expenses, the missionaries dismissed three of these helpers; reduced the salaries of the others, as well as their own; diminished the amount of aid furnished to churches in supporting pastors and preachers, and cut off all aid for schools. The Protestants seem, generally, to have met the exigencies of the case in a manner most commendable, largely increasing their own efforts, while the helpers have consented to receive diminished compensation, for, in some cases, increased work.

"The internal and spiritual condition of

the church in Nicomedia has been truly lamentable" for many years, and the improvement hoped for has not yet been realized. The pastor has resigned his position, satisfactory provision for his support not being made. But in other portions of their field, the brethren "have not been left without some indications of progress in the spiritual work." Twenty-three persons have been admitted to the four churches. "In *Baghchejuk*, the untiring and faithful labors of the pastor have been greatly blessed. Eight entire families have been added to the congregation; some who were formerly persecutors of the brethren have been converted to the truth; and a precious and promising work is still in progress among the females, to which the labors of the pastor's wife, and of the teachers of the schools, have greatly contributed. A year ago, but few of the wives of the Protestants were interested in the truth, now there are few who are not."

At *Adabazar*, seventeen persons have been received to the church, and there have also been a few permanent additions to the congregations. There are indications of the extensive working of the gospel leaven outside of the Protestant community. In different parts of the city, regular meetings are known to be held for the study of the Bible and the discussion of religious topics. Of *Koord-beleng* it is said: "In no part of our field have we witnessed such persevering, determined opposition to the evangelical work. The leading men of the community have, by fearful threatenings, deterred many who have desired to embrace the truth from doing so. Of late, they have raised such a storm of persecution as to cause all but one to flee before it, for safety, to the altar of the old communion." The particulars of the murderous assault, at this place, upon a mission helper, were given in a letter from Mr. Parsons in the *Herald* for August.

The native brother last year at *Angora* has continued his efforts to do good there, and four Papal Armenians of the place are now under the anathema of the church as Protestants. Details of the case of severe persecution against a converted Moslem at Angora have been already published. In *Kutaiyah*, "the labors of a humble and pious tailor have been much blessed," and in *Yenishir*, "the number of Protestants is continually increased by persons from other places, mostly from *Baghchejuk*, who go there to find work and a comfortable livelihood."

"There are other places in the district of Nice, and in the vicinity of *Birijik*, which appear only to need faithful laborers in order

to become fruitful fields, and vineyards of the Lord." "Six thousand three hundred and fourteen piasters' worth of books, mostly Scriptures, have been sold during the year. The demand for the word of God in the different languages is increasing."

Marsovan.

The field falling to this station embraces a large Turkish and Greek population, and, as is supposed, from 50,000 to 75,000 Armenians, "for whose evangelization nothing has yet been attempted except from a few points." The want of a competent native preacher, and other helpers, has been much felt; yet, in reviewing the year, there is found "abundant reason to thank God and take courage." The schools are still flourishing, "even after giving one-third of their number to the Papists;" the congregation has rather increased, the usual attendance being about 130; the Sabbath school has increased in numbers and interest, and the Protestant brethren are improving in the matter of supporting their own institutions. Three members have been added to the church by profession. One has been excluded. The weekly prayer meeting is attended by from 30 to 70 persons, and is found to be a powerful means of good. In some instances, Armenian families have opened their doors for this meeting.

Four Protestant schools, embracing more than 150 pupils, are sustained at a cost to the Board of less than 150 dollars. One of these, with 65 pupils, might be called a high school. Another, begun by a poor Protestant girl, in her father's underground weaving-room,—afterwards exchanged for a more suitable place,—is remarkable for the cheerful patience and self-denial of the teacher in her labor of love. She has received less than ten dollars for eighteen months of faithful service. She has now about 40 pupils, the Papists having drawn away 42. Another of these schools is for more advanced girls and young women, taught by a graduate of the seminary at Hass-keuy. In this there are at present 16 pupils.

Respecting most of the seven out-stations nothing of special interest is reported. *Amasia* and *Zilleh* were assigned to Marsovan in the division of the Tocat field. At the first of these places, the progress of truth has been attended with bitter persecution, but a few persons have received grace to endure with firmness and growing zeal. "Through the continued liberality of a German silk-merchant, Mr. Metz, the use of a chapel and school-room has been freely continued, to-

gether with aid in the support of the teacher." The Turks in Marsovan, it is said, are, as a general thing, friendly to Protestants, and do not disdain to discuss with them the doctrines of their faith, "which is a great advance on former years;" and it is felt that the time has come for more effort among that class of the people.

Cesarea.

Mr. Farnsworth reports that the inability of Mr. and Mrs. Ball to continue their labors at Yozgat, owing to the state of Mrs. B.'s health, making it necessary that the Cesarea missionary should again look after that district; the fall of the most tried and trusted preacher connected with the station; and the vigorous efforts of Papists at the very time of this trouble, have been "the discouraging events of the year." But, "despite them all, it has been a year of unusual prosperity. The gospel has been preached steadily, in nine different places, with a good and steadily increasing attendance; and nine schools have been maintained, four of them new, (the one at Erevak was begun just before the meeting last year,) and with almost no extra expense to the Board, three of them being private schools taught by Protestant women. The sale of books has been encouraging, amounting to about 450 piasters, or \$18 a month, for the last four months; and this too by an arrangement involving less expense to the Board than formerly. The freedom of intercourse with all the people, of the various nationalities, and the growth of Protestant principles, was never greater, and there never appeared so much reason to hope for immediate and rapid progress throughout the whole field, as now."

The missionary was absent from Cesarea from May till September, 1861, during which time the trials alluded to came upon the church, and on his return he found that the love of many had grown cold. Yet all seemed ready to follow the things which make for peace, Christian graces were soon quickened, and the brethren are now working as never before for the support of the institutions of the gospel. The church has been called to exercise severe discipline. One member has been cut off, but five have been added by profession. The present number of members is 57. In the principal school, there has been no good teacher, but the unsatisfactory condition of this school has given birth to the three private schools, and has also led the people to feel that they must exert themselves, so that they are now moving to build a suitable school-room.

About 50 adults have received instruction from children. A pleasing change has occurred in the feelings of the people with respect to the settlement of a pastor. They have pledged themselves to raise about eight dollars per month towards a salary, and are hoping that one of the young men recently graduated at Bebek will settle among them. The out-stations mentioned in connection with Cesarea are *Nigdi*, *Everek*, *Germin*, *Moonjasoon* and *Gemerek*.

Yozgat District.

His "only remaining preacher" was stationed, by Mr. Farnsworth, at Yozgat, in November, and on visiting the place in April he found "conclusive proof of most encouraging progress." The brethren are quite ready to do what they can for the support of their own institutions, the members of the church mostly walk together in love, and nine persons have been added to their number on profession of faith. The church now numbers 30, the Protestant community 86, the school 55 pupils, and the congregation from 100 to 130. Three out-stations of Yozgat, *Sungurlu*, *Saruhamzali*, and *Injirli*, are mentioned. Of the two first not much is reported of special interest. Of the last, *Injirli*, some notice will be found in a letter from Mr. Farnsworth, on another page of this number of the Herald.

Sivas.

At the commencement of the year, Tocat and its out-stations were placed under the care of the missionaries at Sivas. One of these out-stations, Zile, has been transferred to Marsovan, and Divrik and Sinjan, former out-stations of Sivas, are now under the care of the Arabkir station.

Nothing of peculiar interest can be reported from the city of Sivas. There have been no additions to the church, and one painful case of excommunication has occurred, leaving the number of communicants 13. The Protestant community numbers 57; the school, 30 pupils. At *Tocat*, the church numbers 30; the community, 44; the school, 50. For a part of the year the place has been without a preacher; the native preacher at Sivas is now about to remove there. At the out-station *Gurun*, the work is said to be highly encouraging. Other out-stations present little of special importance. Certain Koords, who were mentioned in the last report, have visited the missionaries at different times during the year, still declaring themselves Protestants, and asking that something may be done for their instruction.

As experience has shown that it is not practicable, at present, to locate a helper among them, it is hoped that some of their young men will come to Sivas for a time to be instructed, and then return to teach their people.

The force of native helpers employed by the Sivas station, now only five, is spoken of as "evidently inadequate to the wants of the field." Dr. West's extensive medical practice, giving him access to all classes of the people, and facilities for learning their views on religious subjects, has served to reveal an encouraging state of feeling among both Armenians and Mussulmans of the better classes,—a disposition to read, think and act for themselves, and to claim the right of every man to believe according to his own convictions.

Adrianople.

The report of this station says:

The heterogeneous character of the inhabitants of Adrianople is an element which necessarily enters prominently into the account when attempting to estimate the progress and prospects of missionary operations here. The lines of nationality between the different classes are much less sharply drawn, and the conventional rules, connected with them, much less rigid, than in most of the interior cities of Turkey. Probably there is no city in the empire, Constantinople even not excepted, where there is less sectarian bigotry among the different religious bodies, none where there is less prejudice against foreigners and foreign influence, than Adrianople. This is a significant fact, and as far as it goes is favorable to missionary effort. The impediments to the dissemination of evangelical truth are, in this respect, lessening both in number and prominence among all classes in the community; and access to the people, particularly the nominal Christian portions, is rapidly becoming, as far as sectarian opposition is concerned, well nigh uninterrupted. The change in this respect, even within the past year or two, is as gratifying as it is apparent. Nowhere, now, are we rudely repelled. There are no longer hootings at us, as on

former occasions, in the streets, nor persecutions of native brethren; but on the contrary, a growing respect is shown towards honest Protestantism, in whomsoever it is seen. At the same time, there are many and potent influences at work which tend greatly to counteract the effect of the truth upon the mind.

Mohammedans are spoken of as often ready to enter into free discussion of religious views. For a time, in the summer of 1861, eight or ten intelligent young Jews attended the Sabbath services of the missionaries. One after another, however, they soon dropped off, but still they appear friendly, and "almost persuaded," but are "held back by the, to them, resistless power of the hams." The Bulgarians generally "remain in a state of restless expectancy, looking for some important change in their national affairs," but some have "accepted the wily overtures of the emissaries of the Papacy." "Among the results of these agitations, a more intense national feeling, and a demand that their own Bulgarian language be used in their schools and churches, are very prominent." The prejudice, which was so strong against the missionaries when first coming to reside here, is fast vanishing away, and a disposition to investigate the truth, independently of former predilections, is becoming more and more manifest.

A number of Greeks have attended the Sabbath services, and the intercourse of the missionaries with this class of the people has increased. The friendliness of the Greek physician, of whom the chapel is rented, has been reported in letters heretofore published. Among the Armenians, who now present the principal field of labor at Adrianople, there has been noticed an "almost total absence of bitter opposition, and a growing readiness to converse upon the doctrines of the gospel." The Sabbath congregations have been still small,—from 20 to 40. A church of six members was organized in January last, to which two others have been since admitted. One colporter has been employed during the year, and a part of the time two, with apparently good results. The prospects of the station are regarded as, "in almost every feature, hopeful."

Eski Zagra.

The report of this station is brief, and speaks of little progress. The average attendance upon Sabbath services has been rather less than during the previous year;

but it has been pleasant to notice that two persons, young men, have been regular attendants for the whole twelve months. "One of these has engaged quite earnestly in the colporter work, and apparently enjoys making known the truth to his countrymen. The other is a young man of good abilities, and for this country, well educated."

Different means have been resorted to, it is said, to gain the ear of the Bulgarians, but with little success. "The surrounding towns and villages have been visited to considerable extent, but the people manifest little disposition to hear the truth."

Philippopolis.

The brethren of this station say:

Two years and a half of trial have convinced us that the desire of the American Board, and indeed of all intelligent Christians, for the evangelization of the Bulgarians, may not be speedily realized. So deep is the spiritual and mental darkness, and so universal and persistent is the superstitious reverence for old church forms and ceremonies, everywhere shown by the Bulgarians, and, withal, such are the difficulties under which the nation is struggling from a rapacious Government, and a corrupt, insatiable priesthood, that we can have little hope of anything more than a gradual reformation among this people. Without molestation from any quarter, we have been permitted, all the year, to preach the gospel; to distribute the word of God in several languages; to circulate tracts and religious books; to tour among a portion of the towns and villages in our field; and to instruct several young men in useful branches of science, and especially in the truths of the Bible.

Preaching has been regularly sustained on the Sabbath in Bulgarian and in Turkish; but the average attendance on the Bulgarian service, in the morning, has been only 10, and on the Turkish, in the afternoon, 12. The average attendance on Mr. Clarke's Bible class has been 6. The only native helper was dismissed in September, and consequently, preaching at Tartar Bazarjik, the large town mentioned in former reports, could not be maintained. Six different persons have been employed, for longer or

shorter periods, as colporters, and have done much for the advancement of the truth. Two of these were students in the school, employed during their summer vacation, and two others, after laboring for a time successfully as colporters, have entered the school. Instead of the bookstall, which had been kept open in the city, as a centre of influence, arrangements have now been made with a Bulgarian bookseller to keep the mission books for sale,—“a step in advance of the time when Bulgarians assisted Greeks in burning our books.” The missionaries have visited, during the year, on mission tours, about sixty different towns and villages.

Commendatory mention is made of the zeal of a sister of the former teacher, in fitting herself for the work and in teaching a number of poor children. She appears like one who has passed from death unto life. Of the school for training helpers, which has grown up gradually at Philippopolis, and is now looked upon as of great importance to the missionary work, it is said:

The training school for young men has been sustained and blessed during the past year. The Holy Spirit has been with us in an evident manner, in this work. Our efforts have been encouraged by the diligence and commendable progress in studies shown by nearly all who have enjoyed the privileges of the school; our hearts have been rejoiced in seeing the daily proofs, that at least three young men have experienced the renewing and sanctifying influence of the Holy Spirit; and our hopes have been strengthened that, through the divine blessing, the purpose of the school, to raise up reliable native helpers to preach the gospel to the Bulgarians, is being realized.

In all, there have been 13 pupils, in the school,—11 boarding and 2 day-scholars. 5 have been dismissed, for different reasons, and 8 remain. The students furnish their own clothing and beds, and take care of their own rooms, and the arrangements are so economical that it is supposed \$35 a year will support a pupil. During a summer vacation, of two months, it is designed to employ the students first as colporters, and when fitted for such a work, as preachers.

C E S A R E A .

LETTER FROM MR. FARNSWORTH, MAY 6, 1862.

MR. FARNSWORTH, in the midst of his many labors and cares, writes, as will be seen, very cheerfully, having good tidings to communicate.

Prosperity.

My last two letters have been mainly occupied with appeals for help. Though still alone, and likely to be so, I am glad to say that we are preserved in our many duties, and prospered. Never, during almost ten years of missionary life in Turkey, have we had greater reason to thank God and take courage than now. The Lord seems to be blessing every department of our work. Whether we look at the public preaching of the word, or at the more private preaching,—in the shop, by the wayside, and from house to house; whether we consider the number of our schools, the number of pupils in each, the progress made, or the expense of the schools; whether we consider the growth of our communities, our congregations, or our churches; whether we look at the Protestants, the Armenians, the Greeks, or even the Turks, we see much cause for joy. The good work goes bravely on, though the laborers are very few and feeble. One of the first encouraging things that we saw after our return from our long absence, of more than four months, in 1861, was the interest with which the week of prayer, in January, was observed. So much were the people pleased, that they urged that the daily meeting should be continued; and it has been, for more than five months. The fruit already appears in more love among the brethren, more effort for the salvation of others, and additions to our community.

As another encouraging fact, Mr. Farnsworth mentions the determination of the church, if possible, to secure a pastor, for which purpose they have now made subscriptions, and pledge themselves to pay two hundred piasters (about \$8.00) a month. The reluctance of the people to undertake the

support of their own institutions had long been a source of trial at Cesarea, and this new movement is therefore specially gratifying. The man selected as the pastor,—educated at Bebek, and considered as very promising,—was supposed to be on his way to Cesarea.

Visit to Yozgat.

I have just made a delightful tour to Yozgat and its out-stations. Sickness in my family prevented my going in the winter. I have visited the people there twice in the seven months that have elapsed since we left them, in September. The progress in that place, and, in the whole Yozgat district, has been much greater than we expected; indeed I think we have not seen such growth in our mission at any time. Within the last four months it has been at the rate of more than one hundred per cent. I visited quite a number of villages, going by one route and returning by another. In every one the evidence of increasing light was manifest. These villages are mostly small, the people very poor, very ignorant, and grossly wicked. But the tyranny of their professed spiritual guides is driving them to desperation; and in seeking some easier way, we hope they will find the good Lord Jesus, whose yoke is easy and whose burden is light.

Pleasant Change at Injirli.

There has been a wonderful change in the village of Injirli. About three months ago, a great desire to learn to read appeared among the young men. Unfortunately, we had very few spelling-books in the shop at Yozgat, but when those were exhausted our helper went round among the houses of the brethren and gathered up all the old spelling-books he could find, and carried them to the village. The readers are mainly men from twenty to thirty years old. Their zeal and their progress are admirable. Some of them can now read pretty well, and some have become Protestants, though the greater part are still Armenian. But whether Protestant or Arme-

nian, the change in their whole life is very great. They carry their books wherever they go, and he who has none is put down as decidedly unfortunate in that he does not possess one, or as behind the times in that he does not want one. The priest complains, with tears, that nobody comes to confess, and says, "You are all learning to read; what shall I do?" &c. If this reading goes on, surely his business is ruined. Parents complain of their sons in some cases; not that they are now Protestants, but they fear they will become such. And what is the sign? This, they *have stopped swearing*. But the best of all is, there is evidence of the presence of the Spirit of God. The most marked case of conviction of sin that I have known in this country has just occurred there. Pray that the cases may be multiplied. Pray also for the humble laborer who is looking after, not this village only, but *nine others* also.

~~~~~ NICOMEDIA.

LETTER FROM MR. GREENE, JUNE 3,
1862.

Visit to Out-Stations—Kutaiyah.

MR. GREENE had recently visited nearly all the out-stations and other places of special interest in the extensive field connected with his station. At Adabazar he found that the effort of the church to support their own religious institutions, though attended with difficulty and trials, had apparently worked well thus far. The members are united in the effort, and "their Christian love, fervor, and determination, overcome all obstacles." They have, as yet, paid their minister's small salary promptly, and even in advance. The number of Protestants is increasing in the place. At Tamluk, "the work of the Lord is in an encouraging state." The city of Kutaiyah was visited by the pastor of the Bili-jik church while Mr. Greene was at the latter place, in April, and it is said:

He found that a new religious interest had been awakened there, chiefly through the labors of our faithful native brother Sdepan; who, though not one

of our paid helpers, has nevertheless, within a few years, sold nearly two thousand piasters' worth of Bibles and religious books. During this period, through the influence of this plain, uneducated brother, two young men have become both Protestants and preachers of the gospel. Recently, also, several families have been persuaded to take a firm and open stand on the side of Christ and a pure Christianity. The heads of these families were soon summoned before the rulers and ecclesiastics for examination. Nobly did they reply to those who examined them. "So long," said they, "as we passed our lives in thoughtlessness and sin, you had for us no reproof or correction; but so soon as we began to read the Word of God, and to strive to obey it, you call us up for examination and punishment." They were suffered, however, to go free. Our native preacher Hohannes held meetings for them for six successive nights, with an attendance of from twenty to thirty persons. They manifested great earnestness and joy in listening to the reading and explanation of the Word of God. Since the departure of Hohannes, we learn by letter, that they still continue to meet together to read the Bible and to pray. Yet they are a feeble flock, and to whom but to us shall they look for one to feed them with the sincere milk of the word. These are they for whom we have labored and prayed, and shall we neglect them now that God has given them to us? Shall we say to them that we can not find the scanty means necessary to provide them with a living preacher of God's word? This we feel that we can not do. If it be possible to avoid it, we will not do so.

There is also, Mr. Greene says, a new and urgent call for the preaching of the gospel in the city of Yenishir, situated about half-way between the cities of Broosa and Biljik, encouragement among the few Protestants of the Greek village Demirdesh, and "a new and interesting evangelical work in a large Armenian town called Monhalitch, about half-way between Broosa and Bandurma."

Mission to Central Turkey.

LETTER FROM MR. GOODELL, OF CONSTANTINOPLE, MAY 30, 1862.

MR. GOODELL attended the recent annual meeting of the mission to Central Turkey, as a delegate from the Western Turkey mission. In this letter he gives some account of his journey (partly by water) and of the sad death of Mr. Coffing, and then says that in reporting his visit he wishes to speak of several things which may seem to have very little connection with one another. What he writes, especially respecting progress, in Central Turkey and in Syria, and the prospect that, at Aintab, Marash, and Oorfa, the appropriate work of the missionary may be approaching its completion, will be read with deep interest.

A Barren Land—The Scriptures.

1. Although the great plain of Antioch is exceedingly fertile, and there are other fertile and beautiful spots, which might be made still more so, yet not a little of the land near which we sailed, or through which we passed, seems to be made up of rocks, pointed and jagged to the highest degree; as though not only every bit of vegetation, but even the very soil itself, had been utterly burnt out by the lightnings of heaven. This was especially true of some of the islands. All was barrenness and death, a fit emblem of the moral character of the people, on whom the curse of God has rested in a more signal manner than it has upon the ground. When showers of grace shall descend upon the people, then shall the land no longer mourn for the wickedness of them that dwell therein, but the earth shall yield her increase, the little hills rejoice on every side, and journeys which now require three or four days, of great exposure and hardship, will be accomplished with all ease and comfort in as many hours.

2. In the field of this mission, I found myself at once among the people for whose benefit I had spent the strength of my life; and none will be surprised to hear, that I felt constrained to offer

special thanks to God for helping me translate those glorious truths which have there been preached with the Holy Ghost sent down from heaven, making the desert blossom as the rose.

Happy Mission Families.

3. The mission families seem to be very happy. Although some of them are alone in the wilderness, three days' journey from any other, yet they and their little ones seemed pictures of contentment and happiness. Instead of saying, with a repining spirit, 'How can we sing the Lord's song, all alone here, in this strange land,' the voice of joy and praise, of thanksgiving and making melody, was heard in their habitations; and I would ride far, even through storm and tempest, to hear again their sweet songs of Zion. Indeed, each one of all those little missionary spots, which now dot the whole country, seems like an oasis in the desert.

The Gospel Rooted—Missionaries should not Stay too Long.

4. At some of the missionary stations, the gospel has taken such root that it now seems to be growing in its own native soil; and it is already bringing forth its appropriate fruit. The work of the missionary, if it be not already accomplished, seems on the very point of being so; and there is evidently more danger that he will, in some instances, stay too long, than that he will go too soon. At Aintab, for example, the church supports its own pastor, its own common schools, (of which, with those abroad, there are nine,) and takes upon itself the supply of all the out-stations except one. The missionaries of that place ask for no appropriation except for the theological class, the female boarding school, and for one out-station. For all the rest the church at Aintab provides. And for all these various objects, including provision for their own poor and their taxes to Government, the sum total raised by the

Protestants last year was \$2,556; averaging \$1.25 for every man, woman and child in the community. The congregation is already much too large for one pastor, and the church has very wisely made recent arrangements to settle another, and thus have two churches instead of one. The theological school is to be removed to another place, and were it not for the female boarding school, which will probably be continued there for the present, it would be my decided opinion that each of the good missionaries at Aintab should be making arrangements to withdraw from the place and go to the regions beyond; or at any rate, should calculate to be much of the time absent from that place. Too sudden changes are of course to be avoided; and the withdrawal of all assistance in the management of civil and ecclesiastical matters should be gradual. But sooner or later the changes must come, and connection with such matters must cease; and unless the commencement be made soon, and made voluntarily on the part of the missionary, he may be forced to submit to what he finds himself powerless to prevent.

Up to this time, our good brethren at Aintab have, I am fully persuaded, pursued a wise policy, and God has wonderfully blessed their labors. And the great question which must now, or very soon, force itself upon them is this,—*How can we, in the most graceful manner, set up in life this first-born child of ours, now come of age, and ready to act independently of the parents?*

What I have said of Aintab, I might also say, either in whole or in part, of Marash and Oorfa. The missionaries in those places are, by the blessing of God, doing up their appropriate work, and may already begin to think of withdrawing, or, at least, of spending more of their time in the desolate regions beyond. The churches in those two places have nearly or quite grown up to the ordinary stature of perfect men in Christ Jesus; and like the church at Aintab, they are tak-

ing upon themselves the expense of the entire supply of their own field, unless it may be two or three out-stations.

Now the connection of the missionary with any of these churches is not a natural one, except for a limited period. As a general thing, it is only temporary. Just as soon, therefore, as a church seems capable of taking care of itself, and of looking after all its surroundings, the missionary should begin to exercise only a general superintendence, which might at last consist of only a pastoral visitation, made from time to time, to strengthen what may still be weak, and to advise in cases of doubt and difficulty.

Results already Reached.

This Central Mission was a daughter of our Northern one, but the daughter is already larger than the mother. God has indeed done marvelous things for that mission, whereof many hearts are glad, and for which all Christendom ought to render hearty thanks. The Bible is there, together with the Sabbath and the Sabbath school. The Holy Spirit is there, with all his life-giving powers, and a mighty influence from above attends the labors of God's servants. The empire of selfishness and sin has received a blow from which it will never recover, and the kingdom of Christ has come there with power. The darkness has fled away, the true light shines, and the dead hear the voice of the Son of God and live.

Visit to Syria.

On his return, Mr. Goodell visited Beirut, in the field of the Syria mission,—the field of his own first labors in the East, which he had not looked upon for thirty-four years. He found nearly half the first members of the little church gathered there about thirty-eight years ago still living, and "bringing forth fruit in old age," though others were fallen asleep. In the history of some of these first converts and their families, he was deeply interested, finding much in it to encourage. Of the Syria mission he writes:

Of this interesting mission I need not speak in detail. Suffice it to say, that I saw on Mount Lebanon a boarding school supported entirely by the Druzes themselves, for the education of their young men, having for their teacher one from our brother Calhoun's theological seminary; that at Beirut I was present at the monthly meeting of a Native Missionary Society, which supports a preacher at Hums; and that I met at different places some of those excellent women who were educated by the first Mrs. Smith, by Mrs. Whiting, Mrs. Keyes, Mrs. De Forest and others. Some of these Arab daughters have become ornaments to their sex, and blessings to their families, to the schools they teach, and to the communities in which they live.

The changes that have taken place at Beirut are great, and those on Mount Lebanon are still greater. The pride of Lebanon is broken. Those high looks are brought low, and that terrible power which trampled upon all that thirsted for God, or desired a knowledge of his ways, is itself cast down. When we first went to Beirut, all was dark as darkness itself, and not a ray of light was to be seen on the mountains or on the coast. All was dead and dry, like the bones in Ezekiel's vision, and there was not even a sign of life. Indeed, the crime of drawing a single breath had really the death penalty annexed to it, unless foreign protection could in some way be secured.

But now, how changed! By terrible things in righteousness has God answered the prayers of his people, and avenged the blood of his servants. Now there is light and life and liberty. One can breathe freely without borrowing special leave to do so; and the waking up of men's minds to eternal things no longer awakens fearful apprehension of suffering beyond endurance. Then, every thing seemed to belong to the kingdom of Satan, and he had every thing in his own way. Now, it is given

into the hands of Christ, and he has begun to take quiet possession of the whole. I was amazed at the amount of influence and confidence possessed by the missionaries. I well remember the time when they had less influence with the principalities and powers of Mount Lebanon, than the very humblest of the down-trodden poor. But in the wonderful overturnings of God's Providence, "they ascended up to heaven in a cloud, and their enemies beheld them;" and the influence they are now permitted to exert over Lebanon is an extraordinary one. Their characters are now known and respected, and their names, which were once odious, to a proverb, are now held in honor. Indeed, in their case that promise seems to be fulfilled, which was spoken of Zion, "*Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.*"

Mahratta Mission.—India.

K H O K A R.

LETTER FROM MR. BARKER, MAY 20,
1862.

Plea for Another Laborer.

THIS letter is mainly a presentation of considerations which have led the writer to feel deeply the importance of having at least one more missionary from America in the large field which is committed to his supervision. He speaks of "great and gratifying changes" within a few years, and says:

In previous letters I have referred to the prospective necessity for aid. This necessity has been more and more apparent, month after month. The marked expansion of our work on the west, and the erection of a residence at Pimplus, twenty miles distant, have virtually made two parishes, or districts, out of this field. I will first speak of the field as a whole, and then of the two parts.

Geographical Expansion—Numerical Increase.

When the first church was formed

here, in 1855, the Christians and inquirers occupied a few villages in the immediate vicinity of the station, the whole extending over an area scarcely fifty square miles in extent. Now, however, in order to reach these two classes, I must traverse, in my pastoral visits, a region thirty miles in length, and having an average breadth of twenty miles, or 600 square miles—a tract half as large as the State of Rhode Island, and exceeded in size by few counties in the Eastern or Middle States of the Union. Thus the area actually under cultivation has increased more than tenfold within seven years. In 1855, only seven villages were represented in the church then organized, but now that number has increased to thirty-two.

The increase in numbers, though not so marked, has yet been such as greatly to encourage our too often fainting hearts, and strengthen our weak faith. In 1855, there was one church, with 33 members; now there are five churches, with 125 members; and I have reason to believe that there has been a corresponding increase in the number of inquirers, though not having accurate statistics I cannot speak definitely.

Khokar District.

The Khokar District proper, lies between the Godavery and Pera rivers, and all the villages where there are Christians are within ten miles of the station. Beyond the Godavery, to the north, is an extensive region that has scarcely been visited by the messenger of peace. That region is not fully under the control of the English, but it can easily be reached. Home missionaries, sent thither by the churches, have brought back encouraging reports as to the manner of their reception, reports which show that there is a growing friendliness in that direction. We have requests from several villages there, that we will send them a catechist or teacher.

Unsatisfactory State of the Churches—Caste.

I am sorry to say that two of the four churches in this district are in an unsatisfactory state. The members of the church at Khokar are much scattered, and it is exceedingly difficult to secure regular attendance on our Sabbath services, and cases of violation of the fourth commandment are constantly occurring and calling for discipline. Difficulties on account of caste have arisen, and this is but the beginning of troubles from that fruitful source. A few days since, a man from the Mang caste was received to the church at Panchegaum, which has caused no small stir among the Mahars and feeble Christians. The church is suffering bitter persecution on that account, and for the present the work of preaching to the Mahars in that region is virtually at an end. I might, were it necessary, fill pages with accounts of the petty annoyances that the teacher and two catechists connected with that church have suffered, for the firm and noble stand they have taken in reference to caste.

I praise God that he has heard prayer in behalf of the despised Mangs, who will compare very favorably with the Mahars in point of sprightliness and intelligence. Several of that class are asking for baptism.

Mr. Barker urges the importance of having a missionary with such a people, to advise and aid them in the trials likely soon to come upon them yet more severely, from caste and other anti-Christian influences, and also to gain, for Christianity, access to the Cultivator and other high castes not yet reached to any considerable extent in the region spoken of. He then refers to the importance of church organizations where there are Christians, and says:

The experience of the past four years has convinced me that it is wise to organize a church whenever a few Christians (say from six to ten) can be brought together, provided they can have some one to give them regular instruction. I have found that the members of a

small church are more careful to watch over each other than they are in a larger body. Judging from present indications, I think it will be desirable to organize two new churches in this district within a year, or eighteen months.

Pimplus District.

Pimplus is situated midway between the Pera and Godavery, which are here twenty-four miles apart. It is about fifty miles from Ahmednuggur, and is easily accessible, being on the great road from Ahmednuggur to Malligaum. The district is about thirty-five miles in length, from north to south, and some fifteen miles wide, from east to west. The boundaries are not yet accurately defined, for we do not yet know how near our brethren of the Nassick "Church Mission" will come to us. It is, for the most part, a densely populated region, and has, I think, as rich a soil as can be found in the valley of the Godavery.

The progress of our work there, since the organization of the church at Satral, at the end of 1860, has been very gratifying. That church now has nine villages represented in it, two of which are midway between Pimplus and the Godavery, and eighteen miles from Satral. There are inquirers at a village eight miles north of Hopergaum, who will probably be received to the church soon. I spent the months of January and February in tents, with my family, in that region, and visited a large number of villages, and in not one of them did we meet with a single word of disrespect. In many places we had a very cordial reception, and in several villages we found inquirers.

The labors of "Blind Mohana," it is said, have been much blessed in this region, and well seconded by those of a faithful catechist sent by the mission. Mr. Barker thinks another church should soon be organized in this district also, and remarks:

I think you will agree with me that this is one of the most promising dis-

tricts connected with our branch of the mission, and that the forwardness of the work calls upon us to cultivate it with efficiency and with the least possible delay. On a recent visit to the region, two men were received to the church at Satral, who reside in villages respectively one mile and four miles from Pimplus. Several places are calling loudly for a teacher or a catechist.

Some places are mentioned where helpers are needed, facts are spoken of to show the need of a missionary there, and then our brother adds :

In view of the above-mentioned facts, and of almost certainly impending necessity, I do most earnestly hope and pray that a man may be found soon to come and occupy a portion of this broad and inviting field. I say *soon*, for one and a half or two years must be spent in acquiring the language before he can enter upon his work. The probable contingency of our being obliged to visit America, within three or four years, should also be taken into the account.

Madura Mission.—India.

MANDAPASALIE.

LETTER FROM MR. TAYLOR, MARCH
24, 1862.

Interest in West Caresacoolum.

MR. TAYLOR writes from Pulney, where he had gone, by the advice of a physician, for the improvement of his health. He had been away from his station for a month, and could not speak as if present, but says that when he left, appearances were decidedly favorable in West Caresacoolum, the field of pastor Silva. He writes :

Among Christians, conviction of sin, occasional weeping in view of it, the general absorption of the mind in the things of religion, and efforts to bring others to Christ, are the prominent marks of the work. The interest awakened is not on a large scale, for the congregation immediately at the place is small ; but I have watched with much interest

to understand its true character, and I do not any longer hesitate to call it a revival, and accept it as a token and pledge of God's care for us. A few backsliders have been reclaimed, and open opposers have been submitted, and come into the congregation as partners. No outward commotion has appeared among the brethren, but numbers are awake to hear and observe. The most numerous and wealthy caste in that place are the Naicks, and the truth is working among them. A short time since, some of their boys told some of our people that they had been pounding the head of their idol with stones ; and as they could not thus break it, they intended to do it with a sledge-hammer. They told of this to show on which side of the great question their judgments stood. Not long ago, and since this special interest commenced, four of their well-educated young men began to attend our meetings and openly advocate our cause. Mr. Silva does not yet regard them as converted persons, but the step they have taken, marks a great advance in respect to the work in that caste ; and while there is very little opposition to the young men, many of their people openly declare that they are right.

Encouragement in Another Section.

In the eastern part of my field is Samapatty, with its surrounding small congregations. Valthaniaham is the principal catechist. At our September meeting he passed a good examination before the mission as a candidate for the pastoral office, but whether he shall be ordained is yet to be decided. The work in the region under his general care grows more and more encouraging. The apparently sincere conversion of one high-caste person, and the open friendship of another, has given the cause there a name among the higher classes. The progress, however, is mainly with the low castes, among whom two new congregations have recently been organized. A visit to one of them, not long before I

left, gave me much pleasure. I had long had my eye on the place, but could get no hold there. Now, the Pullers, who are, for people of their caste, wealthy, invited me to visit them, and listened with a friendly spirit to all my remarks during the day I spent there. They showed me a piece of ground, and asked me to give them \$1.50, that, in view of it, they might build in the name of the mission, and then they would put up there a church and a catechist's house. I sent them the money, and have since heard that they are building what is there called "a large church." I was also pleased to be specially invited by one of the head men among the heathen, and of high caste, to go to his house and preach, and to find, when I went, a good audience of all classes, and friendly attention to my message. I have since heard of movements in other villages in that vicinity, but am not prepared to speak definitely of them now. Often there is such a movement which proves, as I have learned, only like a ripple on the shore; it appears, and again it disappears. But I have learned, also, to look on even these evanescent movings of the heathen mind as the result of causes that are working more and more powerfully. They indicate that the tide-wave of salvation is coming on. As indications merely, they are of an aspect very different from neglect, contempt, or open opposition. In these cases, more and more correct ideas are gained, and valuable impressions are made, which will never be lost from the general mind. The weapons of our warfare are mighty through God in pulling down strong holds, and when we see the walls shake under their force we may take courage.

Ceylon Mission.

SEMI-ANNUAL REPORTS.

MR. HASTINGS, of this mission, in a letter dated April 22, acknowledges the receipt by the mission, from friends in Ceylon, of £98; and subscriptions yet unpaid amounting to

£45. Letters in the form of semi-annual station reports, written in April, have been received from the several missionaries.

Batticotta.

Mr. Sanders, of Batticotta, first notices the marriage of a teacher in the Breckenridge school, a member of the church, in November last. Preparations for the wedding-feast had been made by the Christians, and the pastor had been invited to perform the ceremony; but shortly before the time appointed, the heathen took possession of the house, Christians were not allowed to enter, and it was made a heathen marriage. "The young man has become so entangled by the enemy that he has been suspended from the privileges of the church, and the probability of his rising above the temptations by which he is surrounded is extremely doubtful." He has commenced an opposition English school, under the influence of the heathen party. His wife was educated at Oodooville, but was not a member of the church.

Several meetings are mentioned, attended, in December, at central stations of the mission, with the leaders and such other members of the church as could be assembled, at which important subjects connected with practical piety and personal responsibility were discussed. At Batticotta there was a fair attendance and more than usual interest at the time, but no apparent special results.

A Day of Thanksgiving—Contributions.

Mr. Sanders writes:

On the 13th of March, a day of thanksgiving was observed by the church at Batticotta, and the church and congregation were fairly represented at the meeting. After a sermon by Mr. Bates, the thank-offerings were received. Besides cash, a calf, a lamb, between one and two bushels of paddy, and some fruit were given. Each one is permitted to designate the object upon which his or her offering shall be expended.

The amount raised, for various objects, was, £8 8s. 1½d.

After the general meeting, the baptized children met at the house of the pastor, and spent a short time in a variety of exercises. They also, of their own accord, brought their offerings, which amounted to 7s. 3d. Of the whole

amount presented in thank-offerings, more than three-fourths was by natives.

At the last communion of the year, five persons were admitted to the privileges of the church on profession.

Excitements and Fears—Reductions.

The past six months have not been free from anxieties respecting our mission work. We have heard the roar of the British Lion in the distance, and also in our quiet little island. Telegrams, editorials, correspondence, the poetry and prose of the English press, were exceedingly warlike; and the anticipation of the scenes through which we were to pass while the Washington Government and the American people were being destroyed, was really painful. But the war-cloud has now blown over, and we fondly believe that the stars and stripes are still the emblem of a great people, whose God is the Lord; and that the cause of missions will be spared the desolating influences of a war between Protestant England and Protestant America.

We have felt anxiety also respecting funds, in connection with the deficit at home. The cry from Boston, for two and a half or three years, has been, "Reduce—Reduce." As a result of this we have cut down the village schools of the mission, supported by the Board, from 47 to 31, and in other departments of labor we have diminished expenses as far as we could. In my own field, the reduction on schools alone, since January, 1861, (according to appropriations,) has been £23 8s.—in other words, it has been nearly one-third of the whole allowance for schools. If the amount cut off from mission funds can be raised on the ground, I will rejoice in all this, but if it is to be a reduction in the appliances used for the conversion of this people, I regret it; and I feel quite sure that such will be the practical result, in most cases. These churches and Christians should be constantly trained to self-supporting efforts, but in applying

the knife we should be careful, and let Providence lead the way.

Increased Opposition.

Since October there has been more of a disposition on the part of the heathen to persecute Christians than I have before witnessed in Jaffna. The apparent success of the adversary in the case of Russell's marriage, has made him bold in other cases also. Especially are some of the low-caste community objects of hatred and oppression by those who were their former masters. A few of these have, for more than a year, seemed in earnest in seeking the great salvation, and one has united with the church, but they meet with a very strong opposition. Efforts at bribery, and threats of personal violence are freely used for the purpose of turning them again into the broad road to death. To some, these trials seem to bring a spiritual blessing, but the weak in faith find them hard to bear.

Review—Prospects.

Mr. Sanders has been ten years in Ceylon, and he says:

On reviewing the past, I feel encouraged in the belief that the Lord has a people in Jaffna, and that his church will be fully established in this land. Pecuniary and worldly inducements, calculated to attract this people to ourselves and the churches, have been greatly reduced. Considering the changes which have occurred, and the present state of our congregations, I see no grounds for despondency, if labor is faithfully performed in the spirit of our Master. There are opposing currents to meet, some of which are powerful, but He who has so wonderfully assisted us hitherto is our reliance for the future, and we will trust his promises.

Panditeripo.

The Weakness of Converts.

Mr. Quick, in his report of this station, touches upon a topic which will remind the reader of passages in Paul's epistles to those whom he recognized as brethren beloved,

and yet had occasion sharply to reprove for such things as would not be so much as named among Christians who have been for generations under the influence of clear religious light.

Four years ago to-day, I left Madras, with my wife, for Jaffna. Our journey was unusually long and trying. We arrived on the 28th of April, rejoiced to reach the place which was to be the scene of our future labors. Since that time, the goodness and mercy of our heavenly Father have been manifold to us. We have been engaged somewhat more than three years in active labor in connection with a station, the first eight months of our residence here having been spent in efforts to acquire the language of the people. The labors of these years have been performed in much weakness, yet we hope not without some success.

We love our work, and while thus engaged we find many opportunities for the exercise of patience and forbearance with the waywardness and follies of those who profess to love Christ, as well as compassion for the superstitions of the poor heathen. I have been led to think, of late, that we sometimes expect too much from these little ones of Christ's flock. We do not set the standard of the cross too high, but perhaps we think our church members stronger in the faith than they really are, and then, when their weakness is brought to light, by some dissension among themselves, we feel disappointed and perplexed, and are perhaps disposed to censure and discipline, when more forbearance on our part would be a gain. On the other hand, however, too much forbearance works much evil to the church.

I have been led to these remarks by my experience with this church during the past six months. A little before the close of the year, a difficulty sprung up between some of the members. It was not of such a nature as seemed to require attention, and I supposed it would be settled, and we should be pre-

pared to enter upon the exercises of the "Week of Prayer" with profit. But other troubles appeared; those before existing increased; and almost the whole of that week was spent in efforts to settle difficulties and promote peace among brethren. As a consequence, the influences of the Holy Spirit have not been enjoyed, in any special degree.

There is a fair attendance upon the usual meetings of the church, and a weekly prayer-meeting is now held, alternating from house to house among the members. A Sabbath school has also been organized, composed mostly of the children and youth connected with the three schools of this station, and superintended by one who was formerly a catechist, but is not now connected with the mission. I have long thought of endeavoring to bring the youth in our schools under more profitable instruction on the Sabbath, and hope I have found out the right way to do this.

Tillipally.

Of Tillipally, which is also under his charge, Mr. Quick reports that the attendance on public worship is good. The children of the four mission day-schools come together in a Sabbath school, before the morning service. There is an English school, about a mile from the station, taught by a man who was a member of the Panditeripo church, but was excommunicated last year and has returned to the practice of heathen ceremonies. Two members of the church have been suspended, and must probably be excluded. "For the most part, there appears to be a good degree of harmony and peace among the members who are not under discipline, and there are signs of encouragement."

Oodooville.

Mr. Spalding reports the admission, within the six months, of nine persons to the church at Oodooville by profession, and one by letter. On the other hand, eight have been dismissed by recommendation, and it has been found necessary to excommunicate three. "The week of prayer, in January, was a pleasant and profitable season, but nothing was seen of the special influences of the Spirit, as in December, 1860, and January, 1861."

There are now at this station, "containing a population of more than 13,000," four free schools, containing 113 boys and 111 girls.

Female Boarding School.

A class of eight pupils was graduated from the boarding school in January, after a five years' course. They were all members of the church when they left, but about a month after, one had so fallen that it was considered necessary to exclude her. On the 15th of March a new class of twelve was received, making the present number of pupils 44. Mr. Spalding furnishes the following list of names in the several classes, for the information of patrons. All those in the first class and three in the second, (viz., Elizabeth H. Emerson, Amelia M. Little, and Mary H. Spencer,) are members of the church.

FIRST CLASS.		Harriet S. Gautier.	
Emily C. Asbury.		Mary A. Gilman.	
Isabella McCairnes.		Eliza Hall.	
Frances A. Devereaux.		Lucy M. John.	
Eliza H. Lawrence.		Eliza J. Moody.	
Martha A. Mather.		Susan P. Niles.	
Sarah C. Mather.		Anna W. Parker.	
Lydia S. Moses.		Catharine S. Scott.	
Harriet W. Niles.		Mary S. Strong.	
Catharine S. Payson.		Paripully Joseph.	
Joanna M. Ridgley.	10	Elizabeth F. Taylor.	14

SECOND CLASS.		FOURTH CLASS.	
Lucy M. Dwight.		Tangam Aaron.	
Elizabeth H. Emerson.		Sarah C. Arnold.	
Martha S. Goodell.		Susan Breckinridge.	
Harriet W. Lawrence.		Eliza Cornelius.	
Amelia N. Little.		Eliza Dana.	
Lucy M. Smith.		Susan Dana.	
Mary H. Spencer.		Elizabeth John.	
Abby M. Whitemore.	8	Harriet S. Latimer.	
		Mary Lord.	
		Nachipully.	
		Joanna Niles.	
		Tayvany.	12
		Sathamparam.	

The last name mentioned in this list is a pupil admitted not into the class, but only for a year's instruction.

The Church.

Some statistics of this church are given for the whole period of its existence, since 1820. The total number admitted by profession is 326. Of these, 128 have been dismissed to other churches, 74 have died, and 25 have been excommunicated, leaving 99 now connected with the church. There were also in the church, in December, 1861, 25 members received by letter, making a total membership of 124. Of the 326 received on profession, 242 were educated in the female boarding school at Oodoville, and 16 in the seminary at Batticotta, leaving but 68 not educated at either of these institutions. The admissions during successive periods, of five years each, were as follows :

1820 to 1825	18
1825 to 1830	9
1830 to 1835	49
1835 to 1840	43
1840 to 1845	39
1845 to 1850	44
1850 to 1855	36
1855 to 1860	69
1861 (one year)	19

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Manepy.

Mr. Hastings reports "the usual routine of labor, with little apparent result." Of the spiritual condition of the church, (numbering 31 members,) he does not give an encouraging account, a large portion of those who sustained a good Christian character having been dismissed when the Navaly church was organized, to engage in that enterprise. During the week of prayer, in January, meetings were well attended, but no special interest was awakened. One school has been dismissed to reduce expenses. There are now three schools sustained by the mission and one by local funds. A colporter, supported by the Jaffna Bible Society, had been laboring in that field since the first of January.

Oodoopitty.

Mr. Smith writes that the past six months have furnished few items of special interest at this station. He gives statistics of the labors of a Bible colporter and of some catechists, who have visited a large number of families;—one, 382; and another, 171. Two others, (apparently, though the report is not clear,) have "visited 960 houses, seen and conversed with 2,584 persons, given 676 tracts, sold 7 portions of Scripture and given 1." Mr. Smith meets the catechists frequently, to hear recitations, and reports of their labors; and once in two weeks "to hear from each a sermon prepared for the occasion," giving them instruction in connection with the exercise.

Chavagacherry.

Mr. Hunt, the native pastor at this station, reports the addition of four new members to the church in January; two males and two females. One of the latter was the wife of a man who was suspended from the church for marrying her when she was a heathen. She had been led by the husband to trust in Christ, and after consecrating herself to his service, she presented her two children for baptism.

PROCEEDINGS OF OTHER SOCIETIES.

PROTESTANTISM IN SOUTH AMERICA.

THE following valuable paper upon a subject in regard to which little is generally known—Protestant effort and institutions in South America—was prepared by Rev. W. E. MacLaren, a missionary of the Presbyterian Board at Bogota. It appeared in the *Foreign Missionary* for April last, and would have been sooner transferred to the pages of the *Herald* but for the want of room.

While it is too true that the Church has fallen lamentably short of her duty towards South America, I think it may safely be said that most persons will be surprised to learn the following facts, which are obtained mostly from Mr. Richard Corfield, a useful and persistent agent of the British and Foreign Bible Society, who has been engaged for some years past, in distributing the word in different countries of this continent.

Our survey will begin with the trio of Guianas, on the north-eastern coast. In British Guiana there are chaplains of the Church of England and missionaries of the London Society, as also of the Baptist and Wesleyan Societies, though I am unable to state their number; but Mr. Corfield informs me the churches are flourishing, and a very important work is being done among the Coolies and Caribs settled there. Of Dutch Guiana, also, details are lacking; but on the known fact that the Moravians are operating there, may be safely predicated the belief that God is being glorified, and souls brought to Christ. Over French Guiana spreads the dark pall of popery.

In Brazil there is much to encourage. Romanism is the established religion, but there exists a very commendable degree of toleration. In Maranhão, an important commercial city, at the mouth of the river of the same name, a clergyman of the American Episcopal Church was expected to arrive during the autumn just past, and is I presume now on the ground, laboring as an itinerant among the natives along the Amazon. Going still further down the coast, we find British chapels and chaplains at Pernambuco and Bahia. Scattered along the whole coast of Brazil, there are settlements of Germans, to the number of more than 70,000. There are, laboring amongst the Protestant portion of these, a number of German Lutheran clergymen, and congregations are organized at Victoria, Nuevo Friburgo, Petropolis, Juez-defora, São Paulo, Dona Francisca, and San Leopoldo. At the latter

place is a colony, originally composed of the "emptyings" of the German prisons, expatriated and colonized in 1815, now numbering some 35,000, and improved much every way, constituting an industrious, thrifty and moral population. They have two Protestant pastors and three Romish. At Morro Velho, a mining establishment, with some 300 workmen, there is a church and English clergyman. To this list should be added five or six other points, with pastors, of which I have received no particulars.

In Rio, as the reader knows, our Church is represented by two ordained clergymen, Messrs. Simonton and Blackford, and by this time, I presume, a third (Mr. Schneider) has been sent out to labor, at first among the Germans, but eventually and chiefly among the natives of the country. There is an English chapel and a German Lutheran church at Rio, both prospering. The Protestants have a fine cemetery, (as indeed they of necessity have at most of the large cities in these Romish countries,) and the British Bible Society has a depository. Through the efforts of three or four colporters, the British Bible Society has circulated in Brazil, 15,000 copies of the Scriptures during the last five years, and our American Bible Society, 5,000 copies. In addition to these facts I might, if it were prudent, give particulars calculated to show that the cause of Christ is prospering most remarkably among the native population. Let it suffice you to know that pure Christianity has more than a foothold in this immense empire, whose territorial area is nearly one-fifth greater than that of our Union. Let us thank God that there are already tangible fruits from effort on the native mind, and none the less that so much is being done to prevent the stranger in a strange land from becoming *heathenized*, as is so often the case with Protestants who emigrate to Romish countries.

In the narrow limits of Paraguay no Protestant agencies are found. Here, it will be remembered, the Jesuits held undisputed sway for a century and a half—fit preparation for the dictatorship of Francia, and his successor Lopez, the present dictator. The country, socially, politically, morally and spiritually, is Jesuitical—"the trail of the serpent is over it all." In the less populous but more liberal state of Uruguay, there is a very interesting colony of Vaudois, from the valleys where Protestantism had a being when Luther was singing Christmas carols in the old city of Eisenach, and long

before; and doubtless with their faithful Vaudois pastor, (Mr. Morel,) these colonists are as faithful witnesses of the truth as those they have left behind them in the midst of papal Europe. The city of Monte Video is the capital of Uruguay, and here are to be found a British chaplain and a German Lutheran clergyman. A station is springing up in the interior, and a pastor has arrived, or is soon to arrive, to take charge of it. An American Methodist is also expected to labor at this point among the natives. Of the Scriptures, some 4,000 copies have been circulated, and the depository of the British and Foreign Bible Society sold 158 copies last year.

Crossing the mouth of the Rio de la Plata, we arrive at Buenos Ayres, where we find a foreign population of 35,000. To supply the spiritual wants of these, there are a British chaplain, two Scotch Presbyterian clergymen, one American Methodist, and one German Lutheran, all having fine edifices and flourishing congregations. A church is being built for a third Scotch Presbyterian. Penetrating to the interior, we arrive at the German colony of San Carlos, with one clergyman.

The British Bible Society has a fine depository at Buenos Ayres, and a considerable circulation has been effected, 1,500 copies having been sold in the city alone by door distribution. The Methodist minister has circulated a good number of the American Society's issue.

Buenos Ayres is without doubt the least bigoted part of South America, and hence the most promising. An interesting fact—the best schools of the country are those of the Protestants, and hence they attract many native children and youth, even from neighboring countries. In all of these, *the Bible is a text-book*.

To the south lies bleak, barren, dreary Patagonia, "the caudal vertebra of the Andes," with its hordes of brutal savages, whose soil has been hallowed in the memory of the Church by the martyr-blood of such noble men as Richard Williams and Captain Gardiner, and more recently Captain Fell and his company. There is a mission at Sandy Point, with two catechists. Is it "a sort of pious Quixotism" to believe that that wilderness will yet blossom as the rose?

To the eastward of the Land of Fire (Tierra del Fuego) are the Falklands, "a few dim and oozy islets, away at the world's end," but not thereby shut out from the field of the Church's duty; for, does not her commission send her "to the uttermost parts of the earth?" At the port of Stanley there is an English chaplain, and on Kepl Island a mission, in the charge of an English Episcopalian, assisted by four or five catechists, and

supported by the Patagonian Missionary Society of England.

"Rounding the Horn," and ascending the western coast, we arrive at long, narrow Chili, the most priest-ridden country of the continent. The nation worships not Christ but Mary. For the foreigners in Valparaiso, however, there are some agencies. In addition to a British chapel and chaplain, we find Rev. Mr. Trumbull, of the United States, at the head of a flourishing church, with about 40 communicants. Mr. T. is a respected, active and influential man, and his enterprise bears such tokens of the Divine blessing, that it may well be considered a light shining in a dark place.

At Lota, 400 miles south of Valparaiso, there is an extensive English mining establishment, and the Rev. Allen Gardiner, son of Captain Gardiner, the martyr, is acting as pastor to the operatives. This service, however, is temporary, Mr. G.'s great aim being to establish a mission among the Auracano Indians in the Rio Negro country. He is now acquiring their language.

In Peru there is a British chaplain at Lima, and at Callao, on the coast, two clergymen, sent out by the American Seaman's Friend Society. One of them, Mr. Swaney, has a small congregation.

Bolivia and Equador may be colored on the map with the darkest shade. Rome sits supreme there.

In New Grenada there is much ground for hope, though little apparent fruit may be expected until the fearful anarchy which has been so long desolating it comes to an end. The Grenadians have fought nobly against their ecclesiastical oppressors for thirty or forty years, and God will reward their sacrifices and labors in giving them a religion that is elevating and civilizing—a Christianity that is pure and holy.

At Bogota, the capital, we have had a mission for five years, but, owing mostly to the war, little has been accomplished. Its silent influence, however, has been great, and with the coming of peace will arrive its era of open and visible prosperity. The writer administers, stately, to a small congregation of Protestant foreigners, and not without the blessing of God upon his labors. It remains with the Church at home to decide whether the project of building a church here shall succeed. Several thousand copies of the Scriptures have been circulated, and many other religious books. One book-store here is doing much better than one would have expected in time of war. At Carthagena, Rev. Mr. Montsalvate, representing the American and Foreign Christian Union, has recently established himself, and in Panama a project is on foot to organize a Protestant

congregation, with every prospect of success.

Venezuela, like New Grenada, has for several years been the theatre of a bloody civil war, and the social fabric seems to be in a state of disintegration. Its fate will be a speedy, national extinction, unless God mercifully interposes. Some efforts, though very slight, have been made to introduce a pure Christianity, but they have been utterly defeated by the anarchical state of the country. If I mistake not, an English bishop from the West Indies occasionally officiates in Caraccas. When the angel of peace shall show her stranger-face in Venezuela and New Granada, the Church may look for great things. Perhaps that will be the era, long awaited, long prayed for, when "a nation shall be born in a day." Deploable as these civil wars are, the underlying causes involve the question of freedom of conscience and of worship. It is a battle between middle-age Romanism and modern civilization; and while the contest has been a severe one, this

quarter of a century past, the cause of liberty and progress has gained ground, and must ultimately triumph.

Scattered over the country, then, we find about sixty ordained Protestant ministers, and there ought to be ten times sixty, for the demands of the field would fully justify the number.

To conclude: 1. Let those who prate so much about the unity of Rome, see an exemplification of true unity—"the unity of Spirit"—in the Protestant churches of South America, laboring harmoniously, side by side, for the attainment of ONE great object—the glory of Jesus Christ in the conversion and sanctification of immortal souls—"distinct as the billows, yet one, as the sea." 2. Let the Church lift up her voice to God in behalf of South America, and let her send her men of wisdom, experience, prudence, and above all, piety; and as sure as the promises of God, she will add many a jewel to the diadem of the King of kings and Lord of lords.

MISCELLANIES.

INFLUENCE OF A MISSION SEMINARY.

A Committee of the Mission to Western Turkey, writing in favor of establishing a mission seminary in the Bulgarian portion of the field, mention the following incidents as illustrating the influence of such institutions. "A very intelligent Armenian gentleman, belonging to that great party in the Armenian community which has actually succeeded in separating church and state, and introducing a constitution to take the place of the Patriarch, recently called upon one of the principals of the Bebek seminary, to thank him for what that institution had done for the nation. 'It has given birth,' he remarked in substance, leaving off his oriental exaggerations, 'to those influences which have waked up our young men all over the land.' 'You are recognized as a public benefactor,' he said, 'although you can never be recognized as our religious guide. Still, in sentiment, you have not 8,000, but 800,000 followers. We shall never be called Protestants; it is not an Armenian term; but we hope to see the day when the Armenian church will be as

evangelical as yours.' We have met with many similar estimates of the institution, during the past year, among entire strangers. In the cabin of a steamer, a Turk and two Armenians were engaged in earnest religious discussion, in which one of the Armenians attributed the present degree of religious freedom and enlightenment among the Mussulmans to the Bebek seminary. Our enemies themselves being judges, a seminary of this nature is a power which is known and felt. The money and labor bestowed upon it are not in vain."

DESIRE FOR EDUCATION.

Mr. Leonard, of Marash, reporting in regard to a school for girls at his station, mentions the following incidents as illustrating the influence of the institution. "Two interesting daughters of an Armenian teacher, respectively eighteen and fourteen years of age, were solicited to attend the school. The mother, a most bigoted Armenian woman, utterly refused her permission, but subsequently consented that the youngest might go. The elder

entreated, day and night, with tears. 'See how these strangers care for us,' said she, 'and yet you would shut up our souls in perpetual darkness.' The younger, however, as fast as she learned, secretly taught her sister at home. The mother discovered their books and locked them up. Argument and entreaty were unavailing, but the daughters were instructed to resort to prayer. They did so; and now both mother and daughters attend public worship, and the latter are among the foremost pupils of the Sabbath school. Another pupil, a girl seventeen years of age, who maintains herself by spinning cotton, places her Testament before her at the wheel, and is thus able to commit to memory from fifteen to twenty verses a week, in addition to her other lessons. She often rises before light, to finish her domestic duties in season to attend school."

THE BOOLANUK DISTRICT IN TURKEY.

Mr. Goss, of Aintab, recently visited Boolanuk, a district in the Amanus range of mountains. He writes: "In this district the people are generally farmers, and most of them may be said to be in comfortable circumstances, yet their houses and barns are all one. In the same room are found sheep, goats, cows and horses, and men, women and children. The floor is the ground, and one part is not higher than another. The partition between the different apartments may be a hedge, or only a single bar. Here they cook, eat, sleep, receive company, and have their best clothes; with no closet or cupboard. And to complete the picture, it must be added, that in this room there is not a single window, and only one door. All the light they have is from the chimney, which is large, to correspond with the fireplace—this being about ten feet long and four wide. Think of the long, cold, dark winters! Dr. Kane's winter-quarters in the Arctic regions are hardly with-out a parallel, in some particulars at least.

"To conclude, I may say these mountains are the habitations of cruelty. Even the Protestants were once robbers, and some of them murderers. Their language

is the language of cruel, wicked men; and their savageness is even plainly seen in their countenances. It is a dark region, and when, on my way home, I came out on the Marash plain, it was not unlike emerging from darkness into light. But the Christian laborer can be cheerful even in the midst of such regions as these, for he knows that the grace of the gospel is sufficient to fill these mountains with praise to that Savior who said to the dying thief, 'To-day thou shalt be with me in paradise.'"

PROGRESS AMONG TURKS.

In the report of the Marsovan station, lately received, it is said: "The Turks in Marsovan, as a general thing, are friendly to Protestant Christians, and do not disdain to discuss with them the doctrines of their faith, which is a great advance upon former years. They may be found at our meetings for public worship, either sitting side by side with us, or more often standing about the door. A Turkish lady once surprised us by repeating the substance of a sermon and prayer which she had heard months before. They may be found almost daily in the missionary's study, occupying more of his time than he can well spare under present circumstances, yet seldom allowed to go away without hearing some portion of the word of God. In turn, we have been repeatedly invited to the mosque. The Bible is respected. During Ramazan, the judge called and begged a Testament for the purpose of administering the oath to rayahs in court. We presented him with a large Turkish Bible. Three days after, on the festival of Bairam, we returned his call. The Bible lay open upon a cushion by his side, and he showed us, with apparent gratification, how he had dedicated it, with his own inscription, to the Judgment Hall *in perpetuo*; remarking with a smile, Now you must give me one for myself. The mufti, in like manner, received a Testament, and carried it home in his bosom. A carpenter received a Testament, and six months after, being asked what he had done with his book, pleasantly answered, I am reading it, sir. A sheik, who is known to be a reader of

the Bible, and who even introduces its parables into his sermons, is not only tolerated but esteemed first among preachers! Now, after all due caution in our inferences from facts like these, it cannot be denied that a change of some kind is gradually going on in the Turkish mind."

DEATHS.

At Ahmednuggur, India, on her birthday, BESSIE, daughter of Rev. W. P. and Mrs. L. T. Barker, aged one year.

At Honolulu, Sandwich Islands, May 30, an infant child of Rev. E. T. Doane, of the Micronesia mission.

DONATIONS.

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Auburn, High st. ch.	36 00
Mechanic Falls, Cong. ch. m. c.	2 00
West Auburn, Cong. ch. and so.	40 00
Yarmouth, 1st do. (of wh. to cons.	
A. H. BURBANK and H. M. 100;)	123 12—£01 12
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. m. c.	5 00
Wilton, do.	6 66—11 66
Kennebec co. Conf. of chs.	
Hallowell, A friend,	3 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Garland, Cong. ch.	18 00
York Conf. of Chs. Rev. G. W. Cressey, Tr.	
Biddeford, 2d cong. ch. m. c.	20 00
	253 78
Calais, 1st cong. ch.	62 90
Norway, Ch. and so.	6 00
South Paris, Cong. ch. and so.	32 33—101 23
	355 01

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.	
Gilsom, Ch. and so.	24 30
Stoddard, do.	13 38
Walpole, do.	40 00—77 68
Grafton co. Aux. So.	
Bethlehem, Cong. ch.	6 00
Bristol, Cong. ch. and so. m. c.	13 00
Wentworth, A friend,	2 00
West Lebanon, Cong. ch. m. c.	55 00—76 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Goffstown, Cong. ch.	24 60
Greenfield, Evan. do. 10; cong. ch.	
4;	14 00
Lynedboro', Cong. ch.	50 00
Mason, do.	3 40
Merrimack, Miss Mary Ann Merriam, dec'd, wh. cons. EPHRAIM MERRIAM an H. M. 100; a friend,	
1;	101 00—193 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, South cong. ch. and so. to cons. HAZEN PICKERING an H. M.	100 00
Pembroke, Cong. ch. and so. m. c.	18 52—118 52
Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, 1st and 2d chs. m. c.	12 70
Portsmouth, North ch. and so.	260 55
Stratham, Cong. par. m. c.	3 43—276 68

Strafford Conf. of chs. E. J. Lane, Tr.	
Laconia, Cong. ch. and so.	47 05
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Acworth, Cong. ch. and so.	17 54
Plainfield, Cong. ch. by Rev. J. Scales, 10; ack. in Jan. Her. as fr. Plainfield, Ct.	
	806 47
Legacies.—Hancock, Timothy Moor, by Joseph Davis, Ex'r, 118,50; less expenses, 12;	136 50
Swanzy, Joseph Dickinson, by Mary Dickinson,	100 00—236 50
	1,042 97

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, A mother,	4 00
Lower Waterford, A friend,	10 00
Peacham, Mrs. L. C. Shedd, to cons. Miss ABBIE CHAMBERLIN an H. M.	100 00
St. Johnsbury, Friends, 300; 2d cong. ch. and so. m. c. 60,95;	360 95—474 95
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Mrs. R. W. Francis,	50 00
Milton, E. Herrick,	10 00—60 00
N. Underhill, Cong. ch. and so. 15; ack. in Aug. Her. as fr. H. Eaton.	
Franklin co. Aux. So. C. B. Swift, Tr.	
Montgomery, A dying mother in Israel,	5 00
Sheldon, W. M.	2 00
St. Albans, G. Merrill and wife to cons. MOSES P. MERRILL an H. M.	100 00—107 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Chelsea, Cong. ch. and so. 35,46; m. c. 8;	43 46
Newbury, Cong. ch. and so.	80 00—123 46
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Coventry, m. c.	12 00
Holland, Mrs. Montgomery,	12 00
West Charleston,	1 00—25 09
Rutland co. Aux. So. J. Barrett, Tr.	
Pittsford, S. H. P. for China m.	2 00
Poultney, m. c.	15 93
Rutland, Cong. so. 50; m. c. 16,79;	66 79—81 77
Windsor co. Aux. So. J. Steele, Tr.	
Hartford, Cong. ch. and so. 40; m. c. 35; wh. with prev. dona. cons. NORMAN NEWTON an H. M.	75 00
Springfield, A. Woolson,	25 00
Windsor, Gent. 24; la. 36,43; m. c. 22,84; W. C. Tracy, 10;	93 27—193 27
	1,068 45
Bennington, 1st cong. ch. and so. m. c.	32 93
	1,101 43

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Truro, 1st cong. ch. and so.	23 00
Berkshire co. Aux. So. H. G. Davis, Tr.	
Berkshire,	25 00
Hinsdale, "A thank-offering,"	100 00
North Becket, Cong. ch. and so. wh. cons. JARVIS NORCUTT an H. M.	100 00
Pittsfield, South cong. ch.	14 66
Stockbridge, Cong. ch. and so.	47 85
Williamstown, College ch. m. c.	25 00
Windsor, Cong. so.	40 56—353 07
Boston, (of wh. fr. a friend, 370; do. 300; do. 50; John Jeffries, 30; an aged lady, 10; unknown, 10;)	1,204 73
Brookfield Asso. W. Hyde, Tr.	
Ware, Orrin Sage, which cons. LUCY E. TUTTLE and CLARISSA I. SAGE, of Guilford, Ct., BATHSHEBA SAGE, of Cromwell, Ct. and MRS. MARIA D. WILLARD, of Newton, Ct., H. M.	400 00
Essex co. North Aux. So. J. Caldwell, Tr.	
Ipswich, 1st ch. and so. m. c.	51 29

Essex co. South Aux. So. C. M. Richardson, Tr.	
Gloucester, Evan. cong. ch. wh.	
cons. Miss EMMA R. BABSON	
and Miss MARY OLIVE GILES	
H. M.	224 00
Salem, A friend,	50 00—274 00
Essex co.	
Andover, A friend, 2; Chapel ch.	
and cong. wh. and prev. dona.	
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MAN, West Rutland, Vt., DAN-	
IEL H. EVANS, Ripley, Ohio,	
HENRY S. HUNTINGTON, Nor-	
wich, Ct., and JAMES A. LAURIE,	
Jacksonville, Ill., H. M. 67;	
teachers and pupils of Abbott	
acad. 83,65; Phillips acad. So.	
of Inq. 15;	167 65
Boxford, 1st par.	60 65
Lynn, 1st cong. ch. and so. m. c.	31 70
6,81; Central do. 24,86;	31 70
Lynnfield, 2d cong. ch. m. c.	6 00
Methuen, 1st do. and so. coll.	
and m. c. wh. cons. Mrs. JOSE-	
PHINE D. EMERSON an H. M. 100 00	
Salem, Tab. ch. and so.	345 60—711 60
Franklin co. Aux. So. L. Merriam, Tr.	
Bernardston, Miss Martha L. New-	
comb, wh. cons. WILLIE CAMP-	
BELL, of Mendon, Ill., an H. M. 100 00	
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Heath, 1st do.	18 00—132 00
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Longmeadow, m. c.	20 00
Monson, Cong. ch.	85 00
North Wilbraham, A friend,	10 00
South Wilbraham, Cong. ch.	8 65
Springfield, Mrs. Mary C. Bemis,	
50; 1st ch. 70,70; m. c. 70,50;	
Olivet ch. m. c. wh. with prev.	
dona. cons. Rev. GEORGE H.	
GOULD and J. M. SPOONER H.	
M. 34,25;	225 45
Westfield, 1st ch. 143; m. c. 57;	
2d ch. 42;	242 00
West Springfield, m. c.	32 05—611 15
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, Prof. Aaron Walker, 50;	
L. H. 1;	51 00
Granby, A friend,	75
Goshen, Cong. ch. m. c.	15 00
East Hampton, Williston sem.	
miss. so.	3 00
Northampton, A. L. Williston,	30 00
South Hadley, 1st ch. Rev. R.	
Knight, 15; Mt. Holyoke fem.	
sem. teachers, 181,27; pupils,	
153,07; (of wh. for Mrs. Ballan-	
tine's sch. India, 46,75; Miss	
Rice's do. Oroomiah, 46,25; Miss	
Ashley's do. Madura, 20,60;	
Miss Proctor's do. Aintab, 16;	
Rev. J. Clark's do. Bulgaria,	
31; Zulu m. 18; Fuh-chau m.	
18;) 334,34;	349 34
South Hadley Falls, 1st cong. ch.	
and so.	17 24—466 33
Middlesex co.	
Charlestown, 1st cong. ch. and par.	14 17
Concord, Cong. ch. and so.	100 00
East Cambridge, Evan. do. m. c.	10 00
Fitchburg, T. Eaton,	5 00
Lowell, Kirk st. ch. (of wh. to	
constitute BENJAMIN F. SOUTH-	
WORTH, of Benson, Vt., an H.	
M. by his brother, 100; S. L.	
Ward, wh. cons. Mrs. MARY F.	
WARD an H. M. 100;) 825; 1st	
cong. ch. and so. 170,85;	995 85
Needham, Cong. ch. and so.	7 00
Newton, Unknown,	2 00
Natick, Rev. D. Wight,	10 00
North Chelmsford, A friend,	5 00
Tewksbury, Cong. so.	94 00—1,243 02
Norfolk co.	
Dedham, 1st ch. and so. coll. and	
m. c.	75 35

Dorchester, 2d cong. ch. gent. (of	
wh. fr. J. Tucker, Jr., to cons.	
STEPHEN TOLMAN, Jr., an H.	
M. 100; Lemuel Gulliver, wh.	
cons. Rev. EDWIN LEONARD, of	
Rochester, an H. M. 100;) 710;	
la. 448; m. c. 64; a friend, 1; 1,223 00	
Foxboro', Cong. ch. and so.	36 55
Medway, Village ch. and so. wh.	
cons. AARON L. WHITE an H.	
M.	100 60
Roxbury, Eliot ch. and so. gent.	
(of wh. fr. Rev. A. C. Thomp-	
son, wh. cons. Miss SARAH E.	
THOMPSON, of East Windsor	
Hill, Ct. an H. M. 100;) 303,65;	
la. 68,35; m. c. 7,53; Vine st. ch.	
m. c. 31,65;	411 18
W. Roxbury, South evan. ch. and	
so. m. c. 43,51; A. E. 5;	43 54—1,895 22
Old Colony Aux. So.	
Middleboro', Central cong. ch. 63,04; m.	
c. 28,70; 1st cong. ch. and so. 70,15;	161 89
Palestine Miss. So. E. Alden, Tr.	
Weymouth, East, Cong. ch. 20; North	
par. Pilgrim ch. 24;	44 00
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Kingston, A friend,	10 00
Worcester co. Central Asso. W. R. Hooper, Tr.	
Globe Village, Rev. S. M. Plimp-	
ton,	25 00
Northboro', A friend,	10 00—35 00
Worcester co. South, W. C. Capron, Tr.	
Sutton, Cong. ch. and so. 45,23;	
m. c. 24,77;	70 00
Edgartown, C. Coffin,	5 00
North Haverhill, Ms., and Plaistow,	
N. H., Cong. so.	10 00—15 00
	7,731 30
Legacies.—Boston, Phœbe Winslow,	
by J. Huntington Wolcott and	
W. T. Eustis, Ex'rs, (prev. re-	
ceived, 1,000;) 2,475 00	
Longmeadow, Louis C. White, by	
J. C. Bridgman, Tr.	200 00—2,675 00
	10,406 30

RHODE ISLAND.

Kingston, Cong. ch.	2 13
Newport, A friend,	15 60
Providence, Richmond st. cong. ch.	319 98—337 11

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Brookfield, Cong. ch. m. c.	24 00
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Fairfield, A. H. Kellogg,	10 00
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East Hartford, A friend,	25 00
Farmington, A. Thomson,	30 00
Granby, Cong. ch. and so.	9 14
Hartford, Centre ch. m. c.	8 77
West Avon, Cong. ch.	6 31
Pequonnock, do.	2 00
	81 22
Ded. paid for printing,	1 88—79 34
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Middletown, 1st cong. ch. and so.	59 66
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Colebrook, Cong. ch. and so.	26 00
Terryville, do. m. c.	5 00—31 00
Middlesex Asso. J. Marvin, Tr.	
East Haddam, Rev. I. Parsons,	5 00
Middle Haddam, 1st cong. ch. and	
so.	5 00—10 00
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New Haven, Yale college ch. 823; m. c.	
5,55; Davenport ch. m. c. 4,13; united	
m. c. 13,47; Centre ch. a mem. 5;	851 15
New Haven co. West Conso. W. Atwater, Tr.	
Waterbury, Mrs. R. W. Carter, which	
cons. CALVIN H. CARTER an H. M.	
100; Union m. c. 36,38;	136 38

New London and vic. and Norwich and vic.	
F. A. Perkins and C. Butler, Trs.	
East Lyme, Cong. ch. and so.	20 00
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Tolland co. Aux. So. E. B. Preston, Tr.	
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Windham co. Aux. So. G. Danielson, Tr.	
Putnam, Mrs. W.	5 00
Scotland, Cong. ch. and so.	47 70;
m. c. 24, 51;	72 21
Willimantic, m. c. 35; la. benev.	
so. 5;	40 00—117 21
	1,432 74
<i>Legacies.</i> —Hartford, Thomas S. Williams,	
by John C. Parsons, Ex'r,	1,000 00
	2,432 74

NEW YORK.

New-York City and Brooklyn, A. Merwin, Tr.	
(Of wh. fr. W. E. Dodge, Jr. 150; A. R. Wetmore, 100; A. O. Van Lennep, 35; J. E. Van Valkenburgh, 25; W. B. Yale, 50; S. Isham, 50; W. L. King, 20; S. 100; miss. ch. 40th st. 15; Harlem, pres. ch. wh. with prev. dona. cons. Rev. EZRA H. GILLET an H. M. 13,39;)	873 26
Monroe co. and vic. E. Ely, Agent.	
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Clarkson, Cong. ch.	7 12
Rochester, 1st pres. ch.	54 80—70 92
Oneida co. Aux. So. J. E. Warner, Tr.	
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Camden, A lady,	5 00
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WILLIAM B. CURTIS an H. M.	100 00
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Westernville, Pres. ch. wh. cons.	
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	1,181 49
Albany, 2d pres. ch. 720,50; 4th do. miss. so. 100;	820 50
Albion, Pres. ch. miss. so.	50 00
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Binghamton, Rev. P. Lockwood and wife,	25 00
Burdette, Pres. ch.	33 00
Candor, Cong. ch.	25 00
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JOHN C. BLAKESLEE an H. M.	100 00
Florida, Pres. ch.	32 00
Geneseo, 1st do.	37 45
Governor's Island, Fort Columbus, G. Loomis, U. S. A.	8 00
Greene, Cong. ch. 15; Mrs. K. F. FARR, wh. with prev. dona. cons. her an H. M. 50;	65 00
Greenville, Pres. ch. m. c.	5 00
Havana, Pres. ch.	29 20
Haverstraw, Central pres. ch.	30 00
Kinderhook, Two ladies,	25 00
Lenox, Mrs Lydia Hall,	10 00
Lewiston, Pres. ch.	10 00
Leyden, M. A. Lord,	2 10
Lumberland, 1st cong. ch.	1 05
Malden, Pres. ch. m. c.	22 00
Oakfield, Mrs. E. H. 2; Miss M. Holbrook, 10;	12 00
Pembroke, Pres. ch.	15 00
Perry, do.	33 39
Perry Centre, Cong. ch. and so.	27 04
Sherburne, Z. W. Elmore, wh. cons.	
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Troy, Nail factory,	15 00
Wading River, Cong. ch.	10 00
Watertown, W. Sage,	1 00
Windham Centre, Pres. ch. m. c.	3 85
Whitehall, 1st pres. ch. (of wh. fr. I. H. H. Parke, wh. with prev. dona. cons. I. HENRY PARKE an H. M. 30; M. J. Myers, wh. with prev. dona. cons. CATHARINE W. MYERS an H. M. 25;)	108 78—1,616 26
	2,797 75

<i>Legacies.</i> —Portville, Henry Dusenbury, by J. E. Dusenbury, Ex'r,	100 00
Springfield, B. Rathbun, div.	58 19—158 19
	2,955 94

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Newark, Central pres. ch. wh. cons. JONATHAN PIERSON an H. M.	100 00
Paterson, 2d pres. ch. a few friends,	15 00
Perth Amboy, Pres. ch. 40,55; unknown, 3;	43 55
Plainfield, 2d pres. ch.	66 00
West Milford, Pres. ch.	17 00—424 50

PENNSYLVANIA.

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Germantown, Market square pres. ch. wh. with dona. fr. s. s. cons. Rev. ALFRED S. SNYDER an H. M.	45 00
Neshaminy, Pres. ch.	50 00
Philadelphia, Fem. so. for ed. of bea. youth, 100; an unworthy disciple, 10; J. D. L. (of wh. for student in Bebek sem. 6;) 16; T. B. 10; Kenderton church, 5; Walnut st. ch. Rev. J. G. B. 5;	161 90
Pine st. ch. m. c. 15,90;	4 00
Pittsfield, Beaverdam pres. ch.	4 00
Reading, Pres. ch.	51 37—317 27
Honesdale, Pres. ch.	184 25
Lewiston, F. I. Hoffman,	20 00
Philadelphia, M. K. Wetherill,	50 00
Ulysses, 1st pres. ch.	2 66
Wattsburg, do.	9 55—266 46
	583 73

DELAWARE.

Wilmington, Hanover st. ch.	58 40
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Board of For. Miss. in Ger. Ref. ch. Rev. Elias Heiner, D. D. Tr.	1,000 00
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OHIO.

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Columbus, 2d do. m. c.	3 76
Jersey, m. c.	11 00
Lockwood, Pres. ch.	4 00
Marietta, H. B. S.	5 00
New Philadelphia, Pres. ch.	2 00
Newark, Benjamin Ells, by Rev. A. Duncan, avails of land,	50 00
Oxford, Teachers and pupils of Western Fem. sem. 78,11; bal. 5;	83 11
Paddy's Run, Cong. ch. a bal.	8 90
Walnut Hills, Lane sem. ch. m. c.	3 00—185 77
Claridon, Indiv. and s. s. for sup. of a native pastor at Mandapasalie, India,	6 00
Columbus, 2d pres. ch. m. c. 4; Rev. B. Talbot, 10;	14 00
Defiance, W. A. Colby,	5 00
Greenwich Station, L. Mead, 5; A. M. 3;	8 00
Hartford, 1st cong. ch.	10 00
Medina, Mrs. D. King,	5 00
Richfield, Rev. H. Smith,	1 00
Rootstown, Gad case,	100 00
Springfield, Cong. ch.	11 80
Willoughby, do.	15 00
Windham, m. c. 7; J. Jagger, 5;	12 00—187 80
	373 57
<i>Legacies.</i> —Walnut Hills, Gabriel Tichenor, by Rev. D. H. Allen, Ex'r, (prev. rec'd, 600;)	400 00
	773 57

INDIANA.

By G. L. Weed, Tr.	
Clinton,	2 76
Crawfordsville, Centre ch. m. c.	59 00
Huntsville, Troy pres. ch.	3 75
New Washington, Pisgah ch.	9 00
Rockville, Pres. ch.	10 00
Tiffany,	2 80
Williamsport, Pres. ch.	6 75—94 06
Indianapolis, 2d pres. ch. (of wh. fr.	
William S. Hubbard, wh. cons.	
WILLIAM H. HUBBARD an H. M.	
100; E. J. Peck, 50; William N.	
Jackson, 50; wh. cons. THOMAS	
K. WILSON an H. M.)	327 00
Plymouth, Pres. ch.	14 45—341 45
	435 51

ILLINOIS.

By Rev. C. Clark.	
Chicago, Olivet pres. ch. Rev. C.	
Clark and wife,	50 00
Crystal Lake, Cong. ch.	11 33
Knoxville, Pres. ch.	14 38
Plymouth, Cong. ch.	10 00
Ridgefield, Pres. ch. 7, C3; JOSEPH	
C. BUTTON, prev. ack. wh. cons.	
him an H. M. 100;	7 03—92 74
Batavia, Cong. ch.	32 00
Bunker Hill, do.	20 00
Chicago, 2d pres. ch.	289 29
Elmwood, Cong. ch.	5 00
Griggsville, do.	50 00
Mendon, do.	15 00
Monticello, Pres. ch.	88 00
Princeton, A friend,	3 00
Princeville, Young people's miss. so.	7 00
Quincy, 1st cong. ch.	11 75
Rockford, Teachers and pupils of	
Fem. sem. 180, 2d cong. ch. 95, 61;	276 61
Sandwich, Rev. HENRY BERGEN,	
wh. cons. him an H. M.	50 00
Springfield, 2d pres. ch. 10; Mrs. E.	
B. for Zulu m. 1;	11 00—858 65
	951 39

MICHIGAN.

Coldwater, Pres. ch.	3 12
Detroit, Fort street pres. ch. to cons.	
Mrs. ANGUS MCKAY an H. M.	100 00
Grand Rapids, Miss E. H. R.	2 00
Grass Lake, Rev. M. G. and daugh-	
ter,	2 00
Raisin, 1st cong. ch.	10 00
Sturgis, Pres. ch.	5 00—122 12

WISCONSIN.

Beloit, 1st pres. ch.	47 45
Berlin, do.	18 72
Geneva, Pres. ch. W. M. 10; m. c.	
4, 25;	14 25
Janesville, S. M. Brace,	4 00
Milton, Cong. ch.	12 00
Oconomowoc, do.	13 00
Platteville, do. 15; Dr. Wood, 1, 50;	16 50
Summit, Pres. ch.	7 00—132 92

IOWA.

Cedar Rapids, 1st pres. ch. m. c.	6 00
Delphi, Rev. A. Jones and wife,	10 00
Dubuque, Cong. ch.	22 67
Kossuth, 1st pres. ch. m. c.	2 08
Wayne, Rev. E. P. Smith, 1; D. C.	
Smith, 1;	2 00—42 75

MINNESOTA.

Traverse de Sioux, Pres. ch.	4 00
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OREGON.

Oregon City, 1st cong. ch. la. 5, 35; Mrs.	
N. B. A. 3;	8 35

CALIFORNIA.

San Francisco, 1st cong. ch. m. c.	73 77
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GULF SQUADRON.

An officer of the Bark Arthur,	3 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Amahlongwa, Zulu m. m. c.	12 50
Amanzintote, Zulu m. m. c. 32, 50; bal. of	
Jubilee contrib. 1;	33 50
Hamilton, C. W., N. D. Fisher,	50 00
Hazlewood, Dakota, m. c.	2 30
Montreal, Can. H. A. Nelson, 20; prem.	
2, 58; Geo. Childs, 10; prem. 1, 29; J.	
Holliday, 5; prem. 64c.;	39 51
Shanghai, China, D. O. Vail, 200; A. L.	
Freeman, 100; J. H. Nichols, 25;	325 00
	462 81

MISSION SCHOOL ENTERPRISE.

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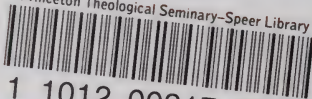
MAINE.—Bangor, Central ch. s. s. 30;	
New Gloucester, cong. ch. s. s. for school	
in Madura, 20; Yarmouth, cong. ch. s. s.	117 25
67, 25;	
NEW HAMPSHIRE.—New Castle, Cong.	
ch. s. s. 5; Pembroke, cong. ch. s. s. 18;	
Stoddard, 4, 05; Walpole, cong. ch. s. s.	50 55
23, 50;	
VERMONT.—Franklin, Cong. ch. s. s. 5;	
Pomfret, s. s. dist. 3; East St. Johns-	
bury, 10;	18 00
MASSACHUSETTS.—Andover, West par.	
juv. miss. so. 30; Boston, Mt. Vernon	
s. s. for sup. of a girl in Miss Fisk's sch.	
Oroomiah, 18; Medford, little girls in s.	
s. by Dr. Perkins, 3, 50; Newburyport,	
North ch. Children's So. of Cheerful	
Givers, 25; Salem, Crombie st. ch. s. s.	
for sch. in Madura, 25; Tabernacle ch.	
and so. 25; Springfield, South ch. infant	
class, for sup. of a boy in Mrs. Ballan-	
tine's school, 10, 75; West Roxbury, South	
ch. and so. H. K.'s class, 1;	138 25
CONNECTICUT.—Cromwell, South ch. s.	
s. 17, 34; West Meriden, 1st cong. ch.	
s. s. 1;	18 34
NEW YORK.—Brooklyn, Armstrong juv.	
miss. soc. 15; Burdette, pres. ch. s. s.	
for sch. under charge of Rev. O. Crane,	
10, 50; Franklin, cong. ch. inf. and s. s.	
4, 83; Haverstraw, pres. ch. s. s. 21, 10;	
Lakeville, 1st pres. ch. 5; West Utica,	
mission sch. for Rev. H. Jessup's s. s. 25;	81 43
NEW JERSEY.—Newark, The Alabaster	
box, (s. s. collection,)	6 37
PENNSYLVANIA.—Germantown, Market	
sq. pres. ch. s. s. 10; Reading, pres. ch.	
s. s. 60; West Chester, pres. ch. s. s. 30;	100 00
OHIO.—Athens, s. s. for Rev. J. K.	
Greene, 10; Columbus, 2d pres. ch. s. s.	
for school at Palu, 6; Kinsman, pres. ch.	
s. s. for schs in Madura, 5; members of	
the s. s. and ch. for sch. in Adabazar,	
10; Ruggles, juv. miss. so. for schs. in	
Madura, 11; Springfield, cong. ch. s. s.	
for catechist in India, 18;	60 00
ILLINOIS.—Crystal Lake, Cong. ch. s. s.	
62c.; Jacksonville, Westminster ch. s. s.	
15; Peoria, H. M. S. Walker, 50c.; E. S.	
Walker, 50c.;	16 62
MISSOURI.—St. Louis, Geo. West Warne,	6 85
OREGON.—Oregon city, 1st cong. ch.	2 80
CALIFORNIA.—Grass Valley, Cong. ch.	
s. s. for schs. in India,	25 00
	611 46
Donations received in July,	19,880 09
Legacies,	4,469 69
	\$ 24,349 78
✂ TOTAL from September 1st,	
1861, to July 31st, 1862,	\$ 256,788 02

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